THE ENCOUNTERS OF INDIFFERENCE OF FILIPINO AMERICAN FACULTY IN

HIGHER EDUCATION: THE INVISIBLE ACADEMIC MINORITY

by

EDWARD JOAQUIN

(Under the Direction of JUANITA JOHNSON-BAILEY)

ABSTRACT

The purpose of this qualitative study was to examine the experiences of Filipino American faculty members in North American colleges and universities to ascertain how they negotiated through societal, institutional and cultural barriers. The research questions that guided this study were: 1) what societal and institutional barriers did Filipino scholars encounter in their academic pursuits; 2) how did Filipino scholars negotiate societal and institutional barriers; 3) in what ways did culture impact the academic experiences of Filipino scholars; and 4) what is the nature of the learning that occurred in the academic experiences of Filipino faculty?

The participants of this study were seven Filipino American faculty members currently at teaching institutions on the West Coast, Pacific Northwest, Southeast, East Coast regions and Canada. All of the faculty participants were purposely selected and self-identified as Filipino Americans with a doctoral degree. Data collection consisted of interviews, document analysis, and field notes. Using semi-structured questions, I collected, analyzed, and interpreted their personal experiences in the academy. The documents consisted of curriculum vitae, professional publications, and data from university home

pages. Three themes emerged from the data. The first theme, Hostile Experiences Connected to Living in a Post-Colonial World, described overt and subtle forms of hostility from faculty members, institutional policies and procedures and interactions with students. The second theme, Experiences of Isolation Rooted in Existing Cultural Relational Patterns, suggested an inherent manifestation of internal and external isolation. In the third theme, Feelings of Self-Doubt Entrenched in Memories and Reinforced by Daily Experiences, underscored how self-doubt is manifested through memories of cultural messages.

The major conclusions drawn from this study were: 1) Hostility Permeates the Filipino American Faculty Experience, 2) Filipino American Scholars Desire Representation and Validation, 3) Cultural Messages Persist as a Colonizing Influence, and 4) The Learning Processes For Filipino American Faculty Are Rooted in Transformation and Incidental Learning.

INDEX WORDS: Adult Education, Adult Learning, Filipino American Faculty, Colonialism, Postcolonialism, Incidental Learning, Transformative Learning.

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B.A., San Francisco State University, 1996

M.A., San Francisco State University, 2006

A Dissertation Submitted to the Graduate Faculty of The University of Georgia in Partial

Fulfillment of the Requirements for the Degree

DOCTOR OF PHILOSOPHY

ATHENS, GEORGIA

2014

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August 2014

DEDICATION

This dissertation is dedicated to my family

Eduardo Ramos Joaquin

Ofelia Jacinto Joaquin

David Ericson Joaquin

Katie Joaquin

Isabella Joaquin

Genevieve Joaquin

&

Joseph Jacinto Joaquin

(1963-1998)

ACKNOWLEDGEMENTS

I would like to acknowledge Dr. Juanita Johnson-Bailey for her intellectual guidance, emotional support and spiritual care through this journey and for showing me how to "*stand on my own power, move through the world with joy, and to silence my demons to hear the angels*." Additionally, I would like to acknowledge my committee members Dr. Lisa Baumgartner, Dr. Talmadge Guy, and Dr. Bettye Smith for your insight, laughter and friendship through this journey.

Secondly, I would like to acknowledge the following for their kind Southern hospitality and friendship.

Andy.Smith Ashley.Wells Carla.Buss Carolina.Darbisi Chase.Westray David.Sims IWS Garrison.Bickerstaff Jihyun.Kim Lauren.Chambers Karen.Deemester LEAP Matthew.Baringer Melanie.Baringer Ron.Adams Tennille.Lasker.Scott

Lastly, I would also like to acknowledge Dr. Dean Inami for his gifts of friendship, mentorship, encouragement and love that have carried me through this journey.

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CHAPTER 1

INTRODUCTION

Research specific to Filipino American students at undergraduate and graduate levels

indicates a need for the inclusion of this group in academic and institutional support, such as

efforts to lessen alienation and isolation and mentoring to promote personal and professional

development (Buenavista, 2010; Maramba, 2008; Nadal, 2011; Pew Research, 2013). Many

campuses are increasing their efforts to address the growth of multiculturalism by hiring

faculty of color to reflect the growing diversity on college campuses. However, opposition to

policies such as Affirmative Action avert this effort as faculty of color are continually

underrepresented in higher education (Smith, Turner, Osei-Kofi & Richards, 2004; Turner,

Gonzalez & Wood, 2008). There are many considerations that contribute to the low

representation of faculty of color in higher education, namely differences in race/ethnicity,

class, and gender. For example, the Filipino American experience is unique, because Filipino

Americans, the second largest Asian American population in the United States, are the only

Asian ethnic group to have experienced direct U.S. colonization (David & Okazaki, 2006).

Additionally, Filipino American identity is characterized as *liminal* (Buenavista, Jayakumar

& Misa-Escalante, 2009), situated in a threshold between two different spheres of Spanish

and American colonialism, which continually shapes their beliefs and behaviors through

centuries of subjugation. Liminality also suggests a duality of allegiance between the ethnic

(Filipino) culture and national (American) identities. Thus, understanding the cultural and

historical identity of Filipino Americans necessitates a separate level of analysis apart from

other Asian American ethnic groups to elucidate cultural distinctions. Invisibility and representation are two additional predicaments Filipino Americans consistently encounter, particularly in academia. The notion of invisibility and representation is problematized by the compartmentalization of Asian Americans as one monolithic and homogenous ethnic group that is laden by false assumptions.

The Non-Monolithic Asian Diaspora

The term Asian American was first proposed by Yuji Ichioka, a renowned scholar of Japanese American history, who sought an identity that could unite Asians in the United States with a common movement for civil rights and social justice (UCLA, 2002). Asians were admired because of their achievements and upward mobility by their own efforts and through adherence to values that most Americans find admirable (Endo, 1980). The expression *Asian Model Minority* was first made prominent by Peterson (1966) in an article titled, *Success Story: Japanese American Style*, which portrayed Asians as conforming, disciplined, overarching, and committed to cultural, family values and education (Minatoya, 1981). The term Asian model minority was used to designate Asians as a cultural role model in the 1960s to discredit the protests and demands for social justice from other marginalized groups (Rohrlick, Alvarado, Zaruba, & Kallio, 1998) by positing Asians as an exemplary culture to other minority groups (Suzuki, 1989; Wong, Lai, Nagasawa & Lin, 1998). According to the premise Asian Americans became upwardly mobile by attaining educational achievements that resulted in higher socioeconomic levels than Whites and other ethnic groups (Takaki, 1998), which equated to social respect (Lee, 1987) especially without governmental assistance or using racial preference (Endo, 1980). However, as payment for their perceived success Asian Americans were subjugated to xenophobic, racist, and

prejudiced attitudes from non-Asian groups. The Asian American minority is continually disliked for their achievements. Yet the reality is that not all Asian Americans consistently perform at high levels of achievement or attain economic success. However this false assumption creates a problematic point of comparison against which for other minority groups are judged. Still, public opinion upholds the model minority stereotype, resulting in a misconception of and a false reality for many Asian Americans.

The U.S. Census (2010) defines Asian Americans as an individual with an origin from a country or region from East Asia, Southeast Asia, or the Indian subcontinent, that includes Cambodia, China, India, Japan, Korea, Malaysia, Pakistan, the Philippine Islands, Thailand, and Vietnam. Additionally, Pacific Islanders are a subset of Asian Americans characterized by having origins in Hawaii, Guam, Samoa, or other outlying Pacific islands. Asian Americans and Pacific Islanders are commonly united to create a specific subgroup as API or AAPI. The result of consolidating Asian cultures obfuscates statistical and contextual data that maintains misleading assumptions of Asian Americans.

The Congressional Asian Pacific American Caucus (CAPAC) (2014) offers statistics that dispel the model minority stereotype. For example, 35 - 40% of Hmong, Laotian and Cambodian populations do not complete high school. These lower performing Asians reveal a silent minority (Wong, Lai, Nagasawa & Lin, 1998). Furthermore a colonial model is identified as individuals who perform at levels under the silent model. For these individuals, there is a different pressure as they struggle to obtain model minority status. This is especially true for recent immigrants, as they are racialized, homogenized into the model minority belief solely on the basis of their ethnicity; yet they are unable to read or write in the English language (Wong, Lai, Nagasawa & Lin, 1998). The misconceptions of the Asian

model minority derived from cultural contexts such as family, friends and the media, but may also contain an element of truth (Wong, Lai, Nagasawa, & Lin, 1998) and are nonetheless poisonous, destructive, and hurtful (Abreu, Ramirez, Kim, & Haddy, 2003). The keys are to move past stereotypes that incite fear and anxieties between cultural groups and to recognize the opportunities to create a positive identity.

Large-scale statistical studies in the field of medicine and psychology advocate the disaggregation the term Asian American in order to clarify and understand contextual variables of Asians cultures and to provide an in depth understanding of the barriers they face in social contexts, especially with regard to language and religion. These contextual components are important in distinguishing the differences between Asian cultures. According to statistical data, Filipino American learners are situated in this realm of underperforming Asians (Pew Research, 2013). As the second highest immigration group, their ability to emigrate assumes they come from highly educated backgrounds but in fact migration is made possible a result of hard work from previous immigrants and from large family contributions.

Reconstructing the history of the Philippines illuminates a heritage that is necessary to understand the context and positionality of contemporary Filipino Americans. As I ponder my twenty year educational experience, I can tally the number of Filipino American faculty that I have encountered on one hand and faculty of color on the other — zero and five. While Filipino Americans represent the second largest Asian immigrant group in United States, the representation of Filipino American faculty in colleges and universities is disparagingly low. This study engages my voice as a Filipino American graduate student to address the dearth of literature on the experiences Filipino American college students and

faculty. As a Filipino American in the academy, my past experiences raise important questions regarding access, relevance and sustainability of Filipino faculty in higher education. Thus by researching Filipino American faculty in this study and problematizing their experiences in the academy, this study contributes significantly to the knowledge on Filipino faculty.

Filipino Faculty in the Academy

There has been little research that has documented the experiences of Filipino faculty members in colleges and universities. Turner, Gonzales and Wood's (2008) review of literature compiled various themes that faculty of color encounter. Consequently, their research does little to assuage the need for data specific to Filipino faculty members. Of the few studies specific to Asian Americans academics, most are related to Chinese and Japanese cultures with no specific correlation to Filipinos. Although research on Asian Americans and other faculty of color are relevant, these studies neglect to extract and elucidate the experiences of Filipinos. The reliance on aggregated or non-related data perpetuates a cycle of invisibility for Filipinos and positions Filipinos as insignificant, Filipinos as an unseen part of a seemingly homogenous group. I was conflicted in utilizing data related to other Asian groups to elucidate Filipino faculty members. While avoiding generalizations of stereotypes regarding other Asian cultures, the deconstruction and disaggregation of data becomes the onus of this researcher.

Although it is acceptable to designate Filipinos as Asian, it is not acceptable to assume their historical context, cultural values are consistent across all Asian cultures. Additionally, Filipinos in the academy are racialized and viewed as perpetual foreigners and that perception interrogates their ethnic culture, credentials, and scholarship. Perpetual

foreigner status is a racial stereotype that depicts Asian Americans as unable to fully integrate into American society and as having questionable loyalty to the nation (Espiritu, 1996). A consequence of these opinions manifests forms of hostility, uneasiness, and apprehension that shape unfriendly attitudes and an unwelcome environment. I assert that hostility occurs between faculty members and in faculty and student interactions more frequently with people of color because of this perceived "otherness."

Representation and Validation

Representation and validation are a concern for Filipino faculty because they are stifled by a lack of representation of their Filipino identity. According to the Pew Research Group (2013), Filipinos are the third most populous Asian ethnic group in the United States, following the Chinese and Indian cultures respectively. Given these statistics and my personal observation, Filipino representation at the faculty level is alarmingly low. Additionally, their recognition is mired by the notion of Asians as one monolithic group, generalized by similar physical characteristics and thus lumped into one group. As a result, the validation of Filipinos with regard to their physical presence and scholarship by and for Filipinos is observed as unfounded because they are alleged as a small and insignificant percentage of the Asian population. The discussion regarding the distinction between Asians and Filipinos contends with the notion of which culture has a higher value and is therefore deserving of empirical research. By virtue of the population demographics, research on Filipino faculty members in the academy would not take precedence over a more populous group. This idea continues to problematize how Filipinos are perceived and represented in many facets of society, especially in the discourse of higher education. Additionally it simultaneously exacerbates and perpetuates the perception of invisibility.

Cultural Components

National reporting agencies such as the U. S. Census (2010) and the National Center for Educational Statistics (2010) continually document the identity of Asians/Asian Americans as one designated culture. No other entities have successfully produced a comprehensive analytical comparative study of the cultural variations among Asian groups. Yet researchers utilize and rely on generalized data that ultimately result in inaccurate reporting. Anecdotal literature on different ethnic cultural groups provides a cursory depiction of specific Asian groups. These snapshots are merely summaries with quick facts regarding demographics, educational attainment levels, and socioeconomic achievements, which exclude how cultural influences shape their identities and decision-making processes. These facts may seem irrelevant especially since the topic of colonialism does not seem to be a topic of interest and seems to have little contemporary application or significance today. However, colonialism is inextricably connected and completely relevant in the purview of Filipino American history and how cultural experiences shapes and defines their identity. Colonization of the Philippines is a recent occurrence as Philippine independence was only acquired in 1946. However, the philosophical introduction of postcolonial studies situates colonialism as an occurrence in the past, which relegates colonialism to a forgotten or ignored historical footnote. Furthermore, the term postcolonial in and of itself suggest the colonialism as a system of oppression is past. I assert that colonialism continues to be perpetuated in subtle forms that many underestimate and that colonial subjects often do not realize that they are being subjugated or that their actions manifest their colorization. The example of colonialism in the Philippine context cannot be disregarded in terms of the Filipino culture.

Adult Education

Adult education as a field of study has concepts and theories that are relevant to the study of Filipino faculty. For example, Freire (1970) asserts the notion of conscientization, an intuitive process where a disenfranchised individual reaches a point of awareness through reflection and action. Mezirow (1993) claims the process of critical awareness is attained through reflection and action and can be facilitated through awareness, reflection and action based on the experiences. These concepts are particularly relevant in when using post colonialism to examine the experiences of Filipino faculty. Additionally understanding the context of the Filipino identity is also important in understanding many contexts that come together and engage in how adults learn.

Statement of the Problem

Current literature in the field of adult education shows that there is a great opportunity to learn and understand the various contexts and relevance of Filipino faculty in higher education. Additionally, stereotypes are problematic particularly as they pertain to hiding the complexities of all Asian groups with regard to representation and validation. The literature regarding Asian Americans is remiss in reporting data that ostensibly overlooks the diversity of the Asian culture.   As a consequence, Filipinos are lumped into one uniform group and are misrepresented, overlooked and deemed invisible in many empirical studies. The stereotype of the Asian model minority forwards a myth that all Asians achieve high educational and socioeconomic levels. Furthermore, this perspective promotes that idea that all Asian faculty are seamlessly accepted and welcomed in to the academy is a false assumption. This misconception problematizes the experiences of Filipino faculty in the academy.

Purpose of the Study

The purpose of this qualitative study was to examine the experiences of Filipino American faculty members in North American colleges and universities and to ascertain how they negotiated through societal, institutional and cultural barriers. The research questions that guided this study were:

1. What societal and institutional barriers did Filipino scholars encounter in their academic pursuits?

2. How did Filipino scholars negotiate societal and institutional barriers?

3. In what ways did culture impact the academic experiences of Filipino Scholars?

4. What is the nature of learning that occurred in the academic experiences of Filipino faculty?

Significance of the Study

This study seeks to add to the literature specific to the Filipino experience by purposely detracting from the metanarratives of the aggregated Asian American. Additionally, this study focuses on the Filipino experiences in the academy. Furthermore, this study may reframe the perceptions of Filipinos and Asians by delineating their unique values of history, culture and context to illuminate their distinctive differences. The findings may provide a new perspective that facilitates a better understanding and dispels normative beliefs of historically marginalized and invisible groups. This study is also significant because it addresses the need for Filipino representation because of the growing Filipino population, especially in the academy.

Definition of Terms

Filipino/Filipino American: A descendant from the Philippines who resides in the United

States and have self-identified as a Filipino American.

Faculty of color: Encompasses all non-White faculty in higher education.

CHAPTER 2

REVIEW OF LITERATURE

The purpose of this qualitative study was to examine the experiences of Filipino American faculty members in North American colleges and universities and to ascertain how they negotiated through societal, institutional and cultural barriers. The research questions that guided this study were:

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This review of literature has four sections: a) the historical overview of the Philippines, b) the effects of colonialism, c) the Filipino, Filipino/American profile, d) the call for data aggregation, and e) the connection to adult education and learning

A Historical Overview of the Philippines

The chronicles of the island nation of the Republic of the Philippines and the effect of colonialism are obscure in the purview of world history. The annals of the Philippines is considered a dark episode in U.S. History. The Philippines are a masked culture that is situated in perpetual invisibility and silence while mired with misconceptions of the inhabitants ethnic history (Bonus, 2000). The perpetual subaltern status of Filipino Americans in the United States requires an excavation of a submerged history from Spanish colonialism to the Philippine American war and the United States' occupation. This

literature review is a synopsis of the Philippine history during its colonial era, the effects of colonialism and a profile of Filipino Americans' educational attainment. Most of the historical accounts that were written after the Spanish-American war provide a European perspective. There are a few *pre* and *post* narratives from Filipino scholars that interrogate the normative ideas forwarded from European scholars. Metanarratives of Philippine history by Filipino scholars are reconstructed and repositioned to create a new perspective on the culture, history, and identity of Filipino and Filipino Americans and how their positionality is continually problematized and negotiated in the discourse of Asian Americans.

History of the Philippine Islands

Originally referred as the Western Isles or the Archipelago of Saint Lazarus, the Philippines was named by Ferdinand Magellan, a Spanish explorer after he sailed to the Islands in 1521 (Martinez de Zuniga, 1966). Comprised of over 7,000 islands, the geography of the Philippines is situated between the South China Sea and the Pacific Ocean. The tropical climate is suitable for the growth of tobacco, sugar, coconuts and rice. Additional resources that are produced are lumber, nickel and copper. During the Galleon Spice trade, the port of Manila was a central trading hub where merchants and vendors worldwide converged and traded goods and services. Purveyors from South America, Africa, and Europe who found themselves shipwrecked, ultimately settled on the islands resulting in the creation of a diverse mix of cultures (Agoncillo, 1969). The islands were inhabited by the "*Ta-o*" (people) that occupied land and settled in mud villages proximal to waterways (David, 2010). A *Barangay* (a collective community) was typically matriarchal in structure and shared equal rights between women and men regarding trade, property, and leadership in the community, with emphasis on a viable family structure (Agoncillo, 1969). A *Datus*, (a

tribal chief) or *Rajas*, (monarch or queen) represented each Barangay and led a delegation comprised of village elders. The scope and purpose of the council ensured welfare, survival and achieved a common cause for each Barangay. The Ta-o idolized various deities related to daily life and special needs. A deity for plentiful hunting, fertile rain, and protection from evil are examples of celestial beliefs (Agoncillo, 1969). Although native Filipinos were basically hunters, gatherers and fisherman, they were a self-sufficient society (Halili, 2004) that utilized a sophisticated cuneiform as a means of communication (David, 2010). Indigenous Filipinos were described and categorized by European settlers as savage beasts rather than humans because of their lack of incivility and their practices in witchery and black magic (Martinez de Zuniga, 1966; Schirmer & Shalom, 1987). Europeans believed assimilation through education and Christianity was a duty and a moral obligation to *save* the indigenous people (Nadal, 2008c).

Colonizing Forces in the Philippines

The history and culture of the Philippines is bifurcated, positioned between Spanish and American sovereignties. Prior to the Spanish-American War in 1898, Spanish expeditions began in 1521 and lead to the four hundred year occupation and eventual colonization of the archipelago and the Filipinos. During this period, the Spaniards subjugated the Filipino people, eradicated their cultural identity, and annihilated any remnants of the Filipino existence. The colonizer justified their actions as an attempt to indoctrinate and realign European beliefs and traditions over the colonized. Based on a literature search, and using a combination of terms such as *Philippine, History, Spanish, Colonization, Pre Spanish-American War*, my search garnered thirty-two results written from a European perspective or written in the Spanish language. This relevant fact confirms that

the Filipino culture from a historical perspective is lost in translation, imperceptible or rendered as an extinct culture.

American Colonization of the Philippines

In 1898, Spain declared war against the United Stated and simultaneously, the United States declared war on Spain. This historical event prompted American historians to begin to document the Philippines and their subsequent history post -- Spanish colonization. Prior the Spanish American War, the United States had little interest in the archipelago.   No aspect of the Spanish American War has produced more debate among historians than the question of why such a war started in the first place (Kapur, 2011). Prevailing interpretations on the causes of the Spanish-American War emphasized the role of yellow journalism, business interests, or congressional politics forcing President McKinley into a war that he neither sought nor wanted (Kapur, 2011). American economic expansion and economic prosperity was the root of the war (Williams, 1972). Alternatively, the greed of conquest is reiterated as the chief motive of invasion (Worcester, 1899). Fortunately, the war was short lived; the sheer size and force of the United States prompted an end to the confrontation within four months. The Treaty of Paris (1899) resulted from the war was a compromise that outlined an agreement from Spain and favored the United States. According to the treaty, the United States would gain control of Puerto Rico, Guam and the Philippines for $20 million dollars. Another provision gave the U.S. Congress the power to determine the civil rights and political status of the native inhabitants of the territories. In essence, the treaty assigned the rights of the three parcels of land to the United States and the issue of how to capitalize on such an acquisition. The perception of Filipinos as invisible may be attributed to the idea they were overshadowed by the power shift that occurred in 1898. During the Spanish

American war indigenous Filipinos were considered part of the landscape and not viewed as a nominal threat. Instead, they were considered an enigmatic problem for the United States and were viewed as barbarians and referred to as "Little Brown Monkeys" (Nadal, 2010). The livelihood of the indigenous Filipinos is complicated by the disruption from Spanish to American subjugation. As their history shifted and began a new chapter under American colonization, their identity was further obfuscated while remaining ambiguous and invisible.

Historical accounts suggest two conflicting positions in the transition of power from Spain to the United States. The former viewed the acquisition as a passage to independence and freedom while the latter argued that American control perpetuated colonization, with the latter being more plausible than the former. Resistance of American control by the Filipinos resulted in a contentious Philippine American War (1899-1903), one year after the Spanish-American War that lasted almost four years where an estimated one million Filipinos lives were lost (San Juan, 2002). The Philippine American War is analogous to David and Goliath as spears, stones and loin cloths of the Filipinos were confronted by the American high artillery firearms and powerful military presence; the United States prevailed.

The relationship between the United States and the Philippines became more affable as the United States promised independence with the agreement of loyalty to U.S. interests. Shortly after the Philippine American War, the United States granted the Philippines *Commonwealth* status that provided the Philippines to act as an independent nation, requiring a separate governing body. Yet the Philippines have a subordinate relationship with America (Hayden, 1936). The Commonwealth of the Philippines was content with this arrangement, as they would have access to resources and protection from the United States against any outside potential threats or coup d'état attempts from countries yearning for expansion. The

oversight of the Philippines provided the United States an opportunity to establish strategic military bases and a U.S. presence in Asia.

In addition, the passage of the Tydings-McDuffie Act of 1942 created an opportunity to rebuild the Philippines and grant eventual freedom and independence from the United States. There is no surprise that selfish economic interests may have played a part in the passage of the Tydings-McDuffie Act (Hayden, 1936). The mandate outlined the transition of the Philippine Islands from a commonwealth to an independent nation with restrictions extended by the grasp of colonial oppression. Mandatory provisions required the formulation of a bill of rights and a constitution, beginning with "All citizens of the Philippine Islands shall owe allegiance to the United States" which took precedence over the clauses that followed. This clause would take effect and in essence serve to perpetuate the act of colonialism.

Freedom and independence were unfathomable concepts for the people of the Philippines. Filipinos were in no position to negotiate any of the terms under the Tydings-McDuffie Act nor were any other alternatives available. The island was war-torn without an economic infrastructure, an army or a formalized government, all of which could be remedied by the Act. In return the Philippines would gain independence within 10 years. Without a steady economic foundation in the Philippines before the expiration of the commonwealth clause, the "independence" from the United States meant immediate freedom to starve and become a target for domination from another nation (Hayden, 1936). To prevent this, a form of self-government, solid economic policies and the implementation of social reforms were needed. The United States took responsibility to execute such assurances by positioning American experts where needed. The inevitable independence

from the United States occurred in 1946, to what is now known as Republic of the Philippines. Economic and social infrastructures were volatile and —susceptibility to failure and foreign invaders. However, amicable ties were maintained with the United States as political and military allies. As a result of this relationship, lenient rules of foreign exchange of good and immigration policies for Filipinos to the United States helped to strengthen of the republic's economic base under certain conditions.

As a measure of good faith, the United States sponsored a *Pensionado* program that allowed male members of the Philippine elite access to a Western education at Ivy League institutions (Goodno, 1991). In return, the Pensionados were to required return to the Philippines to establish an American based governmental infrastructure and to form alliances that ultimately benefitted American interests (Posadas, 1999) and retained the loyalty of Filipino elites with a debt of gratitude (Rafael, 1988). Nevertheless, Filipinos not endorsed by the Pensionado program had the opportunity to immigrate to the United States as an agreement from the Tydings-McDuffie act however, at their own expense in hopes to become a member of the working proletariat. Literature regarding the Commonwealth status and the Tydings-McDuffie Act are perceived as completely beneficial to the Filipino people. However, in deconstructing these provisions unknowingly masks the act of colonialism and subjugation of individuals into believing the normative perceptions and influences are for the progress and advancement of individuals when in fact in confines, restricts or controls actions of others in a covert manner. In other words, a critical analysis is missing from the literature that misleads and misinforms the reality of relationships that seem mutual and synergetic.

Immigration into the United States and particularly the expanding west coast faced an influx of Filipinos mainly in Hawaii, the western seaboard of California and Washington State. Employment opportunities in these particular states aligned with the skills of Filipinos as fisherman, agricultural workers and day laborers. The opportunity for access into the United States and immediate employment (at face value) provided a sense of hope for economic prosperity, independence and citizenship. Yet their naivety to their newfound context was a continuation of colonialism as they faced even greater subjugation on U.S. soil. The Filipino proletariat was not well received, perceived as a hoard of foreign invaders. Additionally, Filipino men began to fraternize and pursue relationships with European American women escalating tensions, which resulted in segregation, violence and anti-miscegenation laws (David, 2010). To avoid persecution of their conduct, Filipinos were given an "opportunity" to return to the Philippines; however very few returned (David, 2010). The literature points to the Republic of the Philippines as an "entrenched plutocracy," organized by a handful of wealthy families that emerged during the Spanish colonial era (Litonjua, 2001). These elite families were the successors, appointed by the United States, which perpetuated the economic and political grip on Filipino society. According to Lopez (1974) the Philippine Republic was unstable with freewheeling democracy, fragmented by partisanship, factionalism and fear. In essence, another form of colonialism emerged that operated internally within the Philippines and subjected the common citizen into another vicious cycle of subjugation. The working proletariat was ostensibly trapped between the subjugation of both Americans on American soil and Filipinos in the archipelago.

By the late 1960s, the Filipino meritocracy experienced a stagnant economy caused by the emergence of a subversive Communist and Muslim presence in the southern region as

frustration and fear caused an upheaval of social unrest (Litonjua, 2001). By the early 1970s, then President Ferdinand Marcos declared Martial Law – a controlling apparatus – to quell the violence and social unrest by ordering curfews and disbanding social programs, which were enforced by military powers. During the inception of Martial Law, Marcos yielded insurmountable power that ratified the original constitution during the period of commonwealth to include a controversial second term presidency. Although the Philippines has gained independence and freedom, the neo-colonial experience became a realized nightmare that was internally constructed subjugation from 1972 - 1981. Martial law was lifted in 1982 and Marcos was permanently exiled from the Philippines. Since then, the colonialism or neo-colonialism is still prevalent in the Philippines and is deployed through the process of globalization.

Colonialism and the Filipino Experience

A common pattern for colonizers is to first survey the land to identify a space to occupy without any regard to the indigenous people. Next the invading force begins to colonize for their economic well-being (Memmi, 1966). Dirks (1972) explains colonialism as a historical moment specified in relation to European political and economic projects in the modern era and as a trope for domination and violation, both of which are evident in Philippine history. The initial encounter between the colonizer and the colonized is at first cordial and welcoming. Occupants of the new land attempt to entice natives with ideas of grandeur, economic expansion, social advancement and self-sufficiency in an effort to allay resistance. An example of the United States granting a Commonwealth status as well as the Tydings-McDuffie Act represents the process of subjugation. To colonize is a slowly and methodically occupy of land. Eventually, explorers infiltrate the land and begin to build an

infrastructure with economic resources, substantial artillery, and a military force. The pattern of colonization typically begins from the shore as expeditions traverse inland to repeat the pattern of occupation, conquest, and exploitation. New territories of conquest were discovered by surveys, maps, and naming new regions (Dirks, 1992). Confronted with any opposition, swift and fatal action was taken to claim and secure land in the name of their host country. The archipelago natives had inadequate resources for combat and were overwhelmed by colonizing forces.

Filipino Colonial Mentality

The Filipino American experience is unique because they are the only Asian ethnic group to have experienced direct U.S. colonization (David & Okazaki, 2006). Colonial mentality among Filipinos and Filipino Americans is a form of internalized oppression, characterized by a perception of ethnic or cultural inferiority, reinforcing the belief that Filipinos are intellectually inferior. Such internalization may lead to feelings of shame, embarrassment, or resentment (David & Okazaki, 2006a; Memmi, 1967; Nadal, 2010). Although Filipinos were given exclusive rights and privileges to immigrate freely into the United States, they were denied full American citizenship and subjected to the proselytization of Western beliefs as the civilized and normative way to live. Thus, in an attempt to become socially acceptable, Filipinos imitated all aspects of Western culture to embody an American identity at the expense becoming less Filipino. According to Nadal (2010), fifty percent of Filipino Americans suffer from colonial mentality and continuously struggle with a true cultural identity and social acceptance. Psychologists and historians speculate the colonial mentality is attributed to a prolonged grasp of superiority resulting in an inferiority complex (Root, 1997). Filipino American identity continues to be liminal,

situated between Spanish influences, Filipino culture and American ideals, resulting in ambiguity, isolation and invisibility (Maramba, 2008) which promotes a false sense of belonging due to the lack of cultural affinity groups. This is said to account for Filipinos as the "forgotten Americans" (Cordova, 1983; David, 2010).

As part of a process to escape from a colonial mentality, Halagao (2004a) suggests a process to reject colonial mentalities that have been passed on through generations of colonized peoples by teaching people to "decolonize" themselves, by increasing their self-esteem and developing positive images of themselves and their ethnic group. However, individual self-esteem cannot spontaneously occur, but instead increases by taking action. The colonizer repeatedly enforces the notion of intellectual and psychological inferiority towards the colonized who are unable to take action towards the colonizer. Conversely, the Filipino American identity is further problematized by the effects of colonial mentality that incapacitates some Filipinos who refuse to acknowledge and embrace an American identity because of the realization doing so is a form of forced assimilation, continued oppression and denies allegiance to their Filipino cultural roots. Understanding colonialism and the inherent effects requires a postmodern approach by critical analyzing and questioning power relationships and cannot simply be reduced to increasing self-esteem efforts. Further developing positive images and their ethnic group is ever more challenging as Filipino Americans are continually regarded as invisible and unnoticed in the discourse of social and scientific disciplines.

The Filipino experience is indeed unique because it is situated and problematized in a way that intersects with many different areas of discourse. Therefore, it is imperative to understand colonial discourse as crucial in deconstructing racial and cultural hierarchization

(Howell, 1996) until the Filipino American can emancipate themselves from the thoughts of colonialism, disaggregate their identity and assert their existence. Even today, from a contemporary standpoint, two specific areas that continually problematize the Filipino American experience is globalization. According to Atlbach (1971), neocolonialism is partly a planned policy (of advanced nations) to maintain (their) influence in developing countries, but it is also simply a continuation of colonialism. Asia is considered less developed continent when compared to imperial European continent (Nkrumah, 1968). Thus, globalization in the Philippine context may be considered a form of neocolonization.

Profile of Filipino Overseas

Tyner (2009) provides a portrait of globalization as an agricultural base that scatters Filipinos around the globe, thus creating a Diasporic movement and a process that creates an identity as an Overseas Filipino Worker (OFW). My perspective of globalization is framed through the concept of neocolonialism (as a form of colonialism) and how it is perpetuated through the exodus of Filipinos from their homeland, armed with an education level and skills set that relegates them to prescribed positions of inferiority and potential physical and psychological abuse. Because of the limited natural resources in the Philippines, the OFW is considered the Philippines' greatest natural resource with over eight million people willing to mobilize to other countries to fill labor or semi-skilled positions as a means to an end. Sustainability in their homeland is futile because of the overpopulation and rampant poverty. Education is still a valued commodity, however jobs are scarce and competition for employment is aggressive. There are basically two options for Filipinos: attend and complete a college education with no guarantee for employment or embark overseas without any formal education to capitalize on opportunities that exist for providing a means to an end

and the hope for advancement.   The ability to effectively communicate in the English language is perhaps the only positive aspect to emerge from American colonization. This distinction provides an advantage over other ethnic cultures, as fluency in English is a commonality in many overseas countries.

The advent of the internet promotes speed and efficiency processing documentation for Filipinos to work overseas and enhances the idea of globalization as a process. Prior to the internet, document-processing time for overseas migrant workers took from several weeks to several months. Electronic technology, specifically the internet, has expedited this process and allows required documentation to be processed in a maximum of 24 hours. The technological resources of the government has both expedited and garnered lucrative contracts with other countries for continued economic support for the Philippines. Additionally, thousands of private (fly-by-night) employment agencies try to mimic the government protocols, lure potential employees by providing job related education, training and waiving immigration fees as employment incentives. Educational institutions themselves become part of the market of business in the Philippines that caters to individuals with college degrees and trains them for needed skills overseas. In a sense, it has become an operationalized system to benefit the business at the risk and expense of individual workers. Thus, the receiving employer is guaranteed satisfaction or replacement if services performed do not meet expectations. Apparently, this situation is rampant and thus perpetuates a viscous cycle of poverty, complacency, and subjugation. Lower levels of educational attainment are reflected in a narrowing of opportunities, wages, and other benefits, which is a concept not only understood in the Philippines, but all over the world. As OFW's maintain their position overseas, revenues will continue to flow into the

Philippines. The effect of globalization exacerbates the chasm between socioeconomic classes and perpetuates xenophobia and neocolonization, a vicious cycle that continues for Filipino and Filipino Americans worldwide.

There is a current movement to create a Filipino Diaspora: a movement or migration away from their country of origin or heritage while maintaining family, friends, and associations with their country of origin as well as to reclaim a historical past. With the process of globalization, the idea of a diaspora has the potential to preserve the history that binds Filipinos worldwide. However, with the persistence of endemic colonialism covertly deployed and undetectable, a diaspora movement may be improbable without subjects' first grasping and utilizing the skill of critical thinking to emancipate and empower themselves from their colonial state to personal empowerment and cultural mobility.

The Call for Data Disaggregation

Data is rarely presented by specific groups within categories such as Filipino (Gay, Dingus & Jackson, 2003). The data that is presented is typically presented in an aggregated manner, which combines statistical variables, as one heterogeneous group is also problematic in distinguishing variables regarding a specific Asian culture. The U. S. Census has defined Asian as having over 30 different ethnic cultures, which presents how cumbersome and challenging extracting data for any one particular Asian group can become. Disaggregating Asian American data showed only 39 results over a period of eleven years (Holup, 2007). Additionally, although aggregated data can sometimes be useful, it detracts away from the characteristic needed to create distinctive profiles and contextual differences between cultures. My review of the literature consisted of an evaluation of multidisciplinary works and found Filipino Americans as part of a study sample that represented a nominal number of

the intended study populations many related to research regarding diversity, multiculturalism and the Asian experience.

A study by Chen et al. (2004) highlights the importance of disaggregating the heterogeneous AAPI population to identify higher-risk subgroups among Asian and Pacific Islander women to facilitate development of effective targeted interventions. Additionally, according to Srinivasan (2000), Asian Americans and Native Hawaiians/Pacific Islanders have for the most part been "invisible" in immigration policy debates because of a paucity of data stemming from the lack of disaggregated data on this heterogeneous group of peoples. Given the complexity of and diversity within the Asian American population, scholars have begun to underscore the importance of disaggregation and critical analysis of data in the empirical examination; also an important consideration in qualitative examinations of the experiences of Asian American college students (Museus & Troung, 2009). The intention to deviate from disaggregated data as provided in these examples signifies the great importance in understanding contextual variables across multidisciplinary fields. The result of aggregated data is a catch 22. In one aspect, aggregated data maintains stereotypes of the model minority myth that suggest all Asian obtain high educational goals and secure elevated levels of economic success over Whites and other ethnic groups. Moreover, aggregated data continues to obscure information regarding historically underrepresented Asian cultural groups who are perceived as invisible. Until there is a uniform manner in which to properly obtain data from various and specific groups, the burden rests on the research to make a concerted effort to disaggregate data and provide a comparative analysis to underscore cultural difference between Asian American groups.

In a move to disaggregate, California recently enacted legislation requiring state agencies, boards and commissions to collect specific demographic data regarding Asian Americans, Native Hawaiian, and Pacific Islanders (AANHPI). Additionally, research in the medical sciences strongly advocates the need to disaggregate data of Asians in order to serve the specific underprivileged and not misrepresent subgroups under the Asian American umbrella as results may be incomplete, inaccurate or extrapolated erroneously. Hence, research is needed to expand the small amount of data available that is specific to Filipino Americans with respect to their presence and discourse in society and education. Min (2009) compiled a cross-sectional profile of the highly populated cultures that include Filipino Americans with respect to how they are positioned in the hierarchy of Asian American variables. The ethnicities profiled are Chinese, Japanese, Filipino, Korean, Asian Indian and Vietnamese.

Education Attainment Levels of Filipino Americans

The data presented is primarily from the U. S. Census reports from 1990 and 2000 and noted that results are based on the authors' calculation from a microdata sample from the U.S. To provide salience in this data, I will provide a high and low range as references points and provide data on Filipino Americans on their placement on the scale. As a side note, the data is based on native Filipino Americans. The percentage for Filipino American high school completion rates is 91 percent compared to Chinese Americans and Vietnamese Americans, respectively at 97 and 74 percent. However, there is a significant difference in relation to college attainment as Chinese Americans have the highest attainment rate of 67 percent, Vietnamese Americans, 25 percent and Filipino Americans at 36 percent. Although dropout rates were not included in these data sets, second generation Filipino American

students have experienced higher rates of school drop outs (Nadal 2010; Okamura & Agbayani, 1998).   These statistics provided an example on why further disaggregated research is needed in order to understand the various reasons for disparities among cultural groups and why dropout rates as well as barriers and supports are more prevalent in some cultures than others. Some may argue whether the relevance of a college education has any relationship to salary levels. Data is provided that compares education (high school, college and advanced degree), occupational level (management and business or professional) and economic conditions (median earning and percentage below poverty levels.   The data shows Japanese American have the highest high school completion rate of 96.4 percent, while 65 percent of Vietnamese Americans high school students graduate. A high school graduation rate for Filipino Americans is 91 percent and conversely, only 7.9 percent have attained advanced degrees. Taiwanese Americans and Vietnamese Americans provide the high and low scale with 39.2 percent graduating from high school and only 5 percent achieve advanced degrees. There are two levels of occupational measurements, management and business or professional. Taiwanese Americans achieve a high of 23.8 percent and Filipino Americans attain less than half at 11.5 percent. On the professional level, 43.9 percent were attained by Indian Americans in comparison to 19 percent for Vietnamese Americans and 27.6 percent for Filipino Americans. With respect to economic conditions, Indian and Taiwanese Americans retained the highest median income of $45,000 dollars; Vietnamese Americans earned a median of $27,000 annually while Filipino Americans earned a median income of $33,000 dollars. This data also shows Vietnamese American as having the highest poverty level (13.2 percent) while Filipino Americans retained the lowest poverty level of 4

percent (Min, 2006). The data reflected here is generalized and lacks variables needed to deconstruct the results of data.

Filipino American Faculty

According to a study conducted by Lee (1987), Asian Americans in general may not choose a path into the academy because of the perception that they have fewer paths available than White faculty in which to increase earnings; whereas several characteristics translate to higher salaries for Whites but not for Asian Americans. Further, Whites derive substantial and statistically significant benefits from being male, being native born, being a professor or associate professor, even when having a low level of publications. In contrast, Asian Americans experience very small and statistically non-significant positive effects from the same characteristics (Lee, 1987). Asian American faculty and the glass ceiling directly relate to the ideal of education as a meritocracy by providing data to encourage appropriate policymaking issues of increased racial and ethnic diversity as well as equitable treatment of minority faculty (Lee, 1987). Thus, another gap of knowledge specific to Asian Americans in academe is identified including studies on how fast Asian Americans are awarded tenure and promotion.

Profession literature or research specific to the promotion and tenure for Filipinos is lacking to conclude any noteworthy findings. Not enough minority candidates who earn PhD's are choosing to pursue academic careers (Gose, 2008). Additionally, lack of faculty diversity and the perceived tokenism of person of color coupled with the lack of institutions that recruit, hire and retain faculty of color contributes negatively to the experience of faculty of color (Turner, Gonzalez & Wood, 2008). Perhaps the shortage of Filipino faculty may be attributed to the notion that teachers of color perceived teaching as a low status job that lacks

respect within the working-class culture, is not glamorous, and seems to be a common labor job (Gordon, 1997). Additionally, the lack of incentives, low salaries, and even lower status dissuades Asian Americans from academia. However, to understand the exact nature of Filipinos entering the academy and the patterns at the tenured faculty level is futile. The experiences of tenured Filipino faculty are almost non-existent. A report from Diverse Education promoting Filipino American studies at the University of Illinois at Urbana-Champaign (UCIC) indicated that one of four tenured faculty members illustrates the disparity that exists among Asian Americans at U. S. colleges of tenured Filipino faculty (Lum, 2008). The University of California at Los Angeles provides a database of Filipino faculty and their areas of practice. Although this database is not the most empirically comprehensive, it does provide updated information through 2010. Generalization based on the data to indicate specific academic disciplines where Filipino faculty is likely to practice. There were a total of 47 different categories in which Filipino faculty taught. Many of these courses are derived from the social sciences and aggregated into subjects primarily in Asian languages, Asian American History, and Asian American Cultures. Other disciplines listed were anthropology, ethnomusicology, human development, public health, religious studies, women's studies, world arts, and political science with an additional notation of Asian American History and/or Asian American Cultures. Career patterns may vary for Filipino faculty among various institutions given their academic specialty and career interests. The sparse data underscores the importance of continuing to research of faculty of color, specifically Filipino in order to uncover more information regarding this group.

Postcolonialism and the Filipino Experience

Postcolonial theory is a postmodern approach that interrogates the cultural legacy of colonialism. The goal of postcolonial theory is to eradicate the residual effects of colonialism on an individual and cultural level. More specifically, postcolonial theory is used as a way to revisit, make aware and recognize the colonialist history, to understand how colonialism operates in various contexts, and how such tactics are perpetuated in the process of academic tenure of Filipinos in higher education.

As an antecedent to understanding postcolonialism as a theoretical framework, the notion of colonialism must be taken into consider as a point of reference. Memmi (1966) describes colonialism as one variety of repression – a movement, ideology or attitude that favors dictatorial government, centralized control of private enterprise, repression of all opposition that is based on economics and justifies colonization to convert the indigenous people into becoming more civilized and pious and to align with the same ideals of the colonizer.

Denzin and Lincoln, (1994) stated the relationship between the researcher and his subjects, by definition,

> … resembles that of the oppressor and the oppressed, because it is the oppressor who defines the problem, the nature of the research, and to some extent, the quality of interaction between him and his subjects. The challenge to social scientists calls for a redefinition of the basic problem has been raised in terms of the "colonial analogy." (p. 77).

My interpretation of colonialism is comprised of a binary relationship between an oppressor and the oppressed, the sovereign and the proletariat or the tenured and non-tenured

with a purpose of promoting authoritative and economic interests while sustaining inequality.
I assert these the relationships between the colonizers and the colonized continue in a covert
manner, which unfortunately is often imperceptible from the perspective of the colonized.
Denzin and Lincoln (1994) confirm my perceptions by stating the inability to understand and
research the fundamental problem, neo-colonialism, prevents most social researchers from
being able to observe and analyze life and culture and the impact oppression has upon certain
groups. Neocolonialism is another iteration of colonialism that is covert, subtle and hidden
in actions that are purely colonial.

Historically, colonialism was a relationship between an indigenous people and an
outside conquering force. Earlier colonialism acquired wealth through the expansion of
territories and exploitation of natural resources, as well as the conquest of the indigenous
people. The acquisition of land and its inhabitants ultimately became linked to the
Westernized colonies through complex structures of industrialization and unequal exchange
that resulted in an economic dependence upon the Western colonial nations (Prasad, 2003).
The end result is a Western hegemony of political and military power as well as social and
cultural ideologies that ultimately promote and sustain an imbalanced power dynamic
between the colonizer and the colonized, with the later being in a position of weakness.

In contrast, postcolonialism and postcolonial theory are marked by a resistance to
colonialism in the form of power, economics, politics and culture in an attempt to understand
the historical and other conditions of its emergence as well as its lasting consequences
(Acosta, 2006). According to San Juan (2003) postcolonial theory:

> …seeks to explain the ambivalent and hybrid nature of subjects, their thinking and
> behavior, in the former colonies of the Western imperial powers. It seeks to prove that

the colonial enterprise was not just a one-way affair of oppression and exploitation, but a reciprocal or mutual co- or inter- determination of both metropolitan master and "third world" subaltern. Whatever the subtle differences among mainstream postcolonial critics, they all agree that colonialism, for all its terror and barbarism, presents a rhetorical and philosophical anomaly (irregularity): the postcolonial subject as identical and different from the history textbook's portrayal of the submissive and silent victim of imperial conquest (para.4).

My interpretation of San Juan's explanation of postcolonialism is that the analysis examines the manner in which emerging societies grapple with the challenges of self-determination (freedom, independence) and how they incorporate or reject the Western norms and conventions, such as legal or political systems (academia) left in place after direct administration by colonial powers ended.

 Postcolonial theory according to Ashcroft, Griffiths and Tiftin (1995),

Involves discussion about experience of various kinds: migration, slavery, suppression, resistance, representation, difference, race, gender, place, and responses to the influential master discourses of imperial Europe such as history, philosophy, and linguistics, and the fundamental experiences of speaking and writing by which all these come into being (p. 2).

Postcolonialism is a problematic term that suggests events and episodes of colonialism have occurred in the past and are no longer applicable in a contemporary context. Scholars loosely and recklessly use postcolonial theory to assert the perspective of an aftermath and assume all forms of colonialism are no longer in existence.

Incidental and Transformative Learning

Schugurensky (2000) describes informal learning as having three internal forms that distinguish the phenomenon: self-directed learning, incidental learning and socialization or tacit learning. Self-directed learning is an intentional and conscious effort for learning as in the example of reading self-help books. Incidental learning, according to Marsick and Watson (1990), is an accidental by-product of any learning from one's circumstances or experiences. According to the literature, a significant facet of incidental learning is peer mentoring and peer networking. Peer mentoring is a model of support that usually occurs between two peers who perceive themselves as equals (Collins, Lewis, Stracke & Vanderheide, 2014). Peer mentoring is one method that individuals might utilize to enhance learning, and identify the impact that working in a strong continuous learning environment might have on the demonstration of peer mentoring behaviors (Eddy, Tannenbaum, Lorenzet & Smith-Jentsch, 2005). Other factors such as encouraging frequent and open communications (Keele *etai,* 1987; Kram, 1985), giving permission to ask for help (Connor *et al,* 2000) have been suggested to impact mentoring success.

There are many potential benefits for individuals who engage in continuous learning, including improved performance, increased value to the employer, more career flexibility, higher self-esteem, and greater creativity (Eddy, Tannenbaum, Lorenzet & Smith-Jentsch, 2005). Wasburn (2007) found that non-traditional academics can feel "isolated and alone" (p. 68). Peer mentoring programs are one strategy that can assist in addressing this isolation and that can help such groups achieve their work aspirations and goals (Woodd, 1997). The impact of peer mentoring was emphasized by Johnson-Bailey (2006) in her study on Black women academics, where she found that as Black women came together to form

communities they were empowered and that in the process of their common struggle they acquired greater authority or control of their academic lives. She further asserts that community is not only a geographic matter but is coalesced from the psychological existence as a colonized people who occupy and seek an oppositional space; therefore the community members don't have to live or work in the same location (Johnson-Bailey, 2006).

There is no single adult education theory that is applicable or consistent to explain how adults learn due to the complexity and contextual variables that occur through individual experiences. One important Adult education theory is Transformative Learning. Merriam and Caffarella (1999) identify Mezirow as the major theorist for the transformation theory. Mezirow's (1991) theory of Transformative Learning is a comprehensive and complex description of how learners become aware of their own assumptions, positionality and context. The process of transformative learning requires a consciousness raising effort and critical reflection, which results in a new interpretation, added knowledge to adult learning (Mezirow, 2000, Taylor, 2008) and value to the lived personal experiences. Transformative learning becomes a social process and discourse becomes central to making meaning (Mezirow, 1997, p. 10). The meaning making process is learned through real-world experiences with various complexities and contexts that require a deep level of analysis and how such experiences transform and alter our perceptions from such situations.

The purpose of transformational theory is to explain the way adult learning is structured and to determine by what process the frames of reference through which we view and interpret our experience (meaning perspectives) are changed or transformed (Mezirow, 1991, p. x111). Mezirow defines frames of reference as the structures of assumptions through which we understand our experiences (1997, p. 5). A person's frame of reference has two

dimensions: "habits of mind and a point of view." The habits of mind are a way of thinking influenced by one's "cultural, social, educational, economic, political, or psychological" (p. 6) experiences.

A change in perspective is personally emancipating in that one is freed from previously held beliefs, attitudes, values, and feelings that have constricted and distorted one's life" (Merriam & Caffarella, p. 320). Additionally, "learning is understood as the process of using a prior interpretation or frame of reference to construe a new or a revised interpretation of the meaning of one's experience in order to guide future action" (Mezirow, 1996, p. 162). A frame of reference is analogous to social and cultural contexts, which become challenged through the transformational process. The result is a heightened awareness, empowerment and progression towards change.

Mezirow's transformative learning interrogates assumptions, contexts, and frames of reference to be reinterpreted through disorienting dilemmas. From these dilemmas an opportunity for self-reflection is a key characteristic of what occurs during the learning process. A major component in understanding transformative learning theory is the idea of a "disorienting dilemma" (Mezirow, 1991, p. 168s), which could be an event, such as the unexpected death of a family member, divorce or a life-threatening diagnosis. However, the process can be gradual or sudden, and it can occur in a structured educational environment or in ordinary life situations (Clark, 1993). Mezirow contends transformative changes do not comfortably occur in our existing frames of reference" (p. 7). Thus, a disorienting dilemma may serve as the impetus for transformation through the learning process. The probability of a change in perspective increases with the severity of the dilemma one experiences. Transformation is more likely to occur in life changes such as death of a loved one, divorce

or loss of income capacity (Mezirow, 1981) that result in a change in one's frame of reference (Mezirow, 1997; Taylor, 2000). The end result of transformational learning is an interpretation from adverse experiences to an awareness or perspective that changes the behavior, attitudes and provides alternate frame of references, thus transforming their perspective. Transformation is the process of becoming critically aware of how and why our assumptions have come to constrain the way we perceive, understand and feel about our world, making choices or otherwise acting upon these new understandings (Mezirow, 1991). According to Taylor (2000), part of the problem is defining what constitutes a frame of reference, how to put boundaries on it, and how it looks after it is transformed. Taylor's assertion underscores the importance of evaluation and whether the transformative process has occurred. A major component in understanding transformative learning theory is the idea of a *disorienting dilemma* (Mezirow, 1991), which could be an event, such as the unexpected death of a family member, divorce or a life-threatening diagnosis. However, the process can be gradual or sudden, and it can occur in a structured educational environment or in ordinary life situations (Clark, 1993).

Baumgartner (2002) explains the relationship between a disorienting dilemma, transformative learning and self-directed learning. Her study applied principles of transformational learning to individuals infected with HIV and measures changes in HIV infected individuals' outlook and attitude towards HIV. With such a discovery, the study noted a shift in attitude where individuals in the study showed a significant shift towards a positive attitude, which is a key characteristic in transformational learning. In applying these same principles to the experiences of Filipino American faculty, a disorienting dilemma could be the denial of promotion and tenure. The result may compel the individual to first

seek consolation, encouragement and guidance to adapt a new strategy to optimize the potential for a future promotion.

A goal for adult educators is to help facilitate the learning process by fostering critical thinking skills and support in the transformational process to help recognize, interpret and make new meaning of learning situations. Based on the literature that stems from decades of research, the interpretation of the literature through application and practice defines the field of adult education. These theories prioritize the learner, understand his or her needs and take into consideration the many facets of transformation theory and how they address and fit the needs of the learner. Adult learning theory will continue to evolve to the changing needs of individuals, engender debate, discussion, and research, and in doing so further enrich our understanding of adult learning (Merriam, 2001).

The adult learning theories of transformative learning is heavily dependent on frames of reference or context that situates an individual in an uncomfortable or disorienting dilemma. The result of undergoing through this process is a self-reflection and critical thinking where new ideas, a way of thinking emerge. The end result is the transformed action that occurs in moving forward that will foster further growth and understanding. Such is the case for understanding the experiences of Filipino American faculty as they become more autonomous, more analytical through the critical thinking process and transformed into thinking and acting different through their navigation in the academy.

Chapter Summary

Knowledge must be defined pedagogically and understood by applying context, position and assumptions to reinterpret historical information that may potentially inform and transform normative beliefs and radically alter how educational institutions disseminate

chronicles of history and how they are taught. The context of colonization and subjugation with respect to the Philippines warrants a closer look at the three hundred and seventy seven years of colonization. Piecing together stories from the ambiguous past to reconcile varying accounts of Filipino and American histories provides a contextual perspective on the effects of colonization and Filipino Americans that should not be idealized stereotypes. By not advocating for disaggregation we as educators perpetuate normative ideals that confirm blind discontentment as well as stereotypes, binaries, and hostility. To this end, the research and reporting of the experiences of Filipino American faculty is important to provide knowledge to a population that is highly obscure.

CHAPTER 3

METHODOLOGY

The purpose of this qualitative study was to examine the experiences of Filipino American faculty members in North American colleges and universities and to ascertain how they negotiated through societal, institutional and cultural barriers. The research questions that guided this study were:

1. What societal and institutional barriers did Filipino scholars encounter in their academic pursuits?

2. How did Filipino scholars negotiate societal and institutional barriers?

3. In what ways did culture impact the academic experiences of Filipino Scholars?

4. What is the nature of the learning that occurred in the academic experiences of Filipino Faculty?

This chapter provides a detailed description of the research design, theoretical framework, sample site and participants, data collection, data analysis and concludes with my subjectivity statement.

Research Design

For this study, I used a qualitative research design to understand the experiences of Filipino faculty members in higher education. A broad definition of qualitative research is one that produces findings not produced by statistical procedures, prediction, or generalizability (Strauss & Corbin, 1990), and which can represent or adequately describe or interpret a situation. The significance of this statement is particularly true and pertinent to this study on Filipinos given that research on Asian Americans is aggregated, making it

impossible to discern one Asian culture from another. Therefore, Filipinos are lost in the totality of the Asian aggregate.

Furthermore, qualitative research seeks to illuminate a new perspective and understand the richness of any phenomenon to which little is known through a process of inquiry in a context-specific setting (Berg, 1995; Creswell, 1998; Hoepfl, 1997). For example, this study examines the experiences of Filipino American faculty, a relatively unknown culture in colleges and universities where either qualitative or quantitative has not been captured. The goal is not to seek specific outcomes (Merriam & Simpson, 2000), but instead the goal is to build a complex picture in a holistic and natural setting (Creswell, 1998). The components that aids in creating a depiction in a natural setting are symbols, metaphors, and concepts that provide a deeper meaning. Additionally, from cultural perspective, Filipino language idioms, facial expressions and other non-verbal cues add to the construction of meaning through a qualitative inquiry. According to Johnson-Bailey, this is often true for disenfranchised cultural groups. She found that, "There were silent understandings, culture-bound phrases that did not need interpretation, and non-verbalized answers conveyed with culture-specific hand gestures and facial expressions laced through the dialogue" (Johnson-Bailey, p. 669, 1999). Thus, the ability to identify, understand and interpret these nuances requires a human element that can immediately respond and adapt, which makes for the ideal instrument for collecting and analyzing data (Merriam, 2002). Lincoln and Guba (1985) confirm humans as the instrument of choice for naturalistic inquiry as humans are responsive to environmental cues, and the ability to collect information at multiple levels simultaneously, perceive situations holistically and process data as soon as it becomes available. Furthermore, they can provide feedback and request verification data and

can explore atypical or unexpected responses. This idea becomes much more relevant especially during interviews where the social or cultural context differ between the interviewer and interviewee, which I expand on in my subjectivity statement. Furthermore, the key philosophical assumption according to Merriam and Simpson (2000) upon which all types of qualitative research are based is a view that reality is constructed by rich individual interaction of individuals within their social worlds and contexts.

In creating an environment for such a conversational interview, my positionality as a Filipino American graduate student with an interest in research regarding Filipino Americans in the Academy validated my *indigenous insider* status having unique values, perspectives and behaviors of Filipino American academic community and culture (Laimputtong, 2010; Merriam, Johnson-Bailey, Lee, Kee, Ntseane & Muhamad, 2001). The indigenous researcher is perceived by community members and considered a legitimate member of the community. Such an individual has the perspective and knowledge, which can promote the well-being and cultural integrity of the community.

A qualitative research design for this study on Filipino American faculty requires an understanding of the social and cultural context in which I have insight. Additionally, the qualitative approach was beneficial from the participant's standpoint that allowed for many, a first-time opportunity to describe their experiences that engaged in active participation and facilitated a learning process through our dialogue.

Sample Selection

Patton (1990) offers sixteen purposeful sampling types and asserts properly identifying an appropriate sample is the dominant strategy in qualitative research that seeks information-rich cases, which can be studied in depth. According to LeCompte and Preissle,

(1993), sampling strategy is a strategy in which particular settings, persons, or activities are selected deliberately in order to provide information that is unattainable from other choices. The criteria for this sample group was: 1) self-identify as a Filipino American, 2) possess a terminal degree (Ed.D. or Ph.D.) from an accredited institution, and (3) obtained tenure or worked seven or more years as an academic with the same institution. A key informant according to LeCompte and Preissle (1993) is one strategy to identify participants through an established network. A Filipino American academic who is affiliated with the Filipino American National Historic Society (FANHS) served as my key informant and provided me with individual who fit my selection criteria who also are aligned with my research interests. As a result, a larger sample population was generated that included Filipino American faculty members' demographic areas on the West Coast, Pacific Northwest, Southeast, East Coast, and Canada. I was optimistic that others interested in this study would snowball to generate greater interest.

Additionally, prior to conducting this study, I attended four national education conferences the National Association of Asian American Professionals (NAAAP), Asian Pacific Americans in Higher Education (APAHE), the National Queer Asian Pacific Islander Alliance (NQAPIA) that serve the needs of the Asian/Pacific Islander communities and the American Educational Research Conference (AERA) that emphasized Asian American special interest groups. As a result of my networking efforts, I identified a few Filipino American individual who fit the criteria and expressed an interest in taking part of this study. I was optimistic my sample population would snowball to a larger sample population between the key informant and my networking efforts. After mining for Filipino American faculty who met the specified criteria, my efforts originally garnered eleven participants.

However, one participant contacted me via email and rescinded her participation, citing no reasons, while the remaining three did not respond to my follow up correspondence after their interest to participate. The total sample population for this study is seven, five males and two females.

Data Collection

The primary method of collecting data for this study was through qualitative semi-structured interviews along with document analysis, field notes, and journal entries. A semi-structured interview poses questions regarding topics that have been predetermined prior to the interview. However, a larger portion of the interview consisted of exploring relevant topics that may emerge through the course of the interview (Merriam, 2009).

Interviews

A conversation with a purpose is how to Guba and Lincoln (1981) define an interview; this data collection method allowed me to tap into the experience of others in their own natural language, while utilizing their values and belief frameworks, during a face-to-face interview. According to Kvale (1996), the concept of the semi structured life world interview gathers descriptions of the life-world of the participant with respect to interpreting the meaning of the described phenomena. Denzin and Lincoln (1994) suggested qualitative researchers to deploy a wide range of interconnected interpretive methods, always seeking better ways to make more understandable to worlds of experience that have been studied (p. 12). In creating an environment for such a conversational interview, my positionality as a Filipino American graduate student with an interest in research regarding Filipino Americans in the Academy endorsed me as an *indigenous insider* with unique values, perspectives and behaviors of Filipino American academic community and culture (Laimputtong, 2010). The

indigenous researcher is perceived by community members and considered a legitimate member of the community. Such an individual has the perspective and knowledge, which can promote the well-being and cultural integrity of the community.

The interviews were scheduled based on the availability of each participant. Once a date was confirmed, I traveled to their academic institution and conducted in-person, face-to-face interviews. Out of the seven participants, five were in-person. Of this group of five, three elected to have their interview in respective campus their office. The remaining two faculty members asked to meet at their home and the other at an offsite café. I allocated 60 minutes per interview. With the exception of one participant, who had an unforeseen child care issue, the remaining six exceeded the time allocation. Due to scheduling conflicts, two of the participants' interviews were conducted via face-to-face, however, not in person, but with the use of technology. I utilized *Skype,* an online videoconferencing platform to conduct the two remaining interviews. In essence, *Skype* is a technologically advanced version of videoconferencing where conversations are streamed online without the use of projectors and other hardware. Access to *Skype* with another individual is attained when both parties agree to provide either their screen name (user I. D.) or a proprietary *Skype* telephone number. The advantage of using *Skype* facilitates the face-to-face platform. However, because Skype is an online program, the elapsed time delay can be disruptive to the interview process. In any event, both of the *Skype* interviews were conducted from the participants' respective home.

I also utilized an online program *Adobe Sign*. The purpose for utilizing this program was to simplify the process to electronically send the Information Letter (Appendix C), Consent Form (Appendix B) and Demographic Questionnaire (Appendix D) for completion

and to electronically sign the Consent Form.   Another reason was to expedite the process to schedule an interview date given the approach of the summer semester break. The Informational Letter (Appendix C) outlined the parameters of my study and the, Consent Form (Appendix B) provided me with their authorization to conduct an interview at an agreed time and location. Finally, Demographic Questionnaire (Appendix D) was also sent that queried basic demographic information, such as gender, age range and the educational background of both parents. In some instances, a paper copy of the required forms was sent via U.S. mail due of inaccessibility to a computer or software compatibility issues. As the Consent Form and Demographic Questionnaire were returned, I maintained responsibility and upheld the confidentiality of each individual as prescribed by the Institutional Review Board (I.R.B) and coded each participant and extracted excerpts of their transaction number from the returned electronic transmission. I sent a follow up email to query their availability for a face-to-face interview. Prior to each interview, I reviewed the purpose of the study, the Consent Form and provided the participant with an opportunity to withdraw immediately from the study or at any time during the duration of the study. I proceeded without any objections.

Denzin and Lincoln (2000) describe the role of the qualitative researcher as a *bricoleur*, one who structures ideas achieved by numerous means. Being the bricoleur person, as well as the primary tool in qualitative research, I developed an early rapport in order to gain the widest range of data (Merriam, 2000) by identifying a common ground, interests and as a cultural dimension, shared which region of the Philippines our parents were raised. Although this shared information was spurious and irrelevant to the intended topic, the statements, clarifications and explanations were all viewed as *data*. For the proposed

purpose of the study however, I used semi-structured, face-to-face interviews to collect data. For example, I asked: "Describe any institutional barriers faced during your promotion and tenure." and "Describe your experience of tenure at your college/university." In my line of questioning, I purposely used the flexibility of open-ended questions as a guide to support the discovery of new information (Strauss & Corbin, 1990) and extracted more details and asked for the participants to *explain* their experiences or *how* their experiences helped to facilitate their learning process. The eleven questions derived from my Interview Protocol (Appendix A) focused specifically on the experiences of tenure and promotion at the college or university setting. Additionally, I wanted to capture other data I thought was essential to understand their educational background, previous employment history prior to entering the academy and factors that influenced their decision to enter the academy. The questions pertained to the *how* of an interview that promoted a positive interaction, a continue flow of the conversation and stimulated the subjects to talk about their experiences and feelings. According to Kvale and Brinkman (2009), this process known as *Dynamic* questioning that pertains to the scripting to the interview. Unlike the *Thematic* questioning that solicits *what* and tends to be more structured and less conversational. In conjunction with the interview process, I observed the participants in their natural surroundings whether in their home or office, how they interacted with colleagues, and through an analysis of various documents and resources. I utilized two digital voice records (one of which will serve as a secondary back up in the event of technological difficulties) as the primary instruments to capture data. Additionally, a personal laptop was used as a tertiary instrument for audio purposes.

Document Analysis

Understanding how documents are manufactured and function rather than what they contain (Prior, 2003) provided a context that illuminated a deeper level of analysis. Additionally, according to Corbin and Strauss (2008), document analysis is a systematic procedure that examines, evaluates, and interprets both printed and computer based material to gain understand and develop knowledge.

I complied paper artifacts that included CV's, published articles, and book chapters that were derived from the university personal websites (when available) for each respective participant. Also, an internet search generated other various documents, artifacts or photos of the participants that provided an addition perspective. The purpose in compiling these documents and artifacts was to gain an insight and prior knowledge of the participant before our actual interview. Thus, I *did my homework* on each participant by examining the documents and reserved my evaluation and interpretation until the conclusion of the interview. For example, I reviewed the available curriculum vita provided a historical overview their educational background and research interests and to determine whether any of their previous authored articles and book chapters aligned with the topic of tenure or their experiences in the academy. Several of the participants had sepia photographs of Filipinos labor workers, Pensionados, and anti-Filipino paraphernalia from the early 1900s. Photos, according to Schwartz (1978) show subjects can be used as a stimulant in gather data gathering. Photographs as data or data generators interrogate how viewers treat and understand photo images whether they are informants or researchers (Ruby, 1973). I perceived many of these visual images served as reminders of what Filipinos endured in American history. According to Corbin and Strauss (2008) computer based material is also

used as a medium for analysis. Additionally, I searched for online audiovisual recordings and discovered five of the seven participants had such recordings of past presentations, interviews and/or lectures. The footage provided a sense of their interests, which were mostly related to social advancements, education outreach or public service workshops for the Filipino American community. In conjunction with these observations, I included field notes and journal entries that provided to be a valuable resource in the data analysis.

Fieldnotes are written accounts of what researchers hear, see, experience and things in the course of collecting and reflecting on the data in qualitative studies. Furthermore, they assert fieldnotes should be detailed and descriptive but should not rest on assumptions that the research makes about the setting (Bogden & Bilken, 2003). As a researcher, I was remiss in understanding this concept with fieldnotes. My assumptions were instead detailed in journal entries, which will be addressed at a later point. I utilized field notes prior to my interviews, for example to document my travels, recalled details and descriptions of experiences, places visited and interactions that were not salient in the interview process (Clifford & Marcus, 1986). For example, demographics on the location of the institution; the level of diversity and the interaction between colleagues as well as subordinates; and the office location, (whether on the main campus or at a satellite location), were noted in the field notes. A personal journal helped to interpret my experiences after the interview process. The criticality in utilizing field notes and journals required frequent and consistent entries to retain compelling thoughts by reliving the interview experience and allow for other areas of inquiry to emerge.

Transcription

At the conclusion of the scheduled interviews, I personally transcribed all but one of the interviews. I hired a professional service to transcribe the first completed interview. Unfortunately the returned product was unrealistically expensive, mired with errors and caused far more work to make the necessary corrections. From that experience, I transcribed the remaining interviews to save money, to become reacquainted with the data and to lose myself in the data. The benefits in this undertaking this outweighed the time and effort in the hours, days and weeks in the transcription process.

During the course of this study, I believed the transcription segment would be a simple and mindless task to sit in front of the computer screen and whisk away lines of transcription that would be completed in one week's time. As a novice researcher, the reality of the transcription process was excruciatingly painful. In actuality, the output of *one* recorded interview took one *week* to complete. The simple and mindless task took a physical toll as I was remained paralyzed and fixated in a staring contest with my computer screen for hours at a time. Physical atrophy in my back, shoulders and neck was the result of being in a stationary position for lengthy periods of time. The discomfort in my arms and wrists were also felt in succession of headaches and eyestrain. The process of transcription is a definite job hazard. I was also challenged by the coordination of the newfangled foot pedal, an antiquated piece of technology that was absolutely necessary in the completion the transcription task. In attempt to allay these physical encounters and time constraints, I experimented with the use of wireless technology and voice recognition software that allowed greater mobility and flexibility. After formatting the interviews into a compatible listing format, I downloaded each interview onto my wireless device. I believed I could

listen to the interview in one ear and simultaneous re-narrate the interviews using the voice recognition software converting my voice to text to produce an exact replica of the original interview.   This process failed miserably. I painfully realized the tried and true method was the best method for transcribing interviews. However, I learned to take periodic breaks to prevent physical strain.

Data Analysis

Bogdan and Biklen (1982) define the process of qualitative data analysis as "working with data, organizing it, breaking it down into manageable units, synthesizing it, searching for patterns, discovering what is important and what is to be learned, and deciding what you will tell others" (p. 145). Qualitative researchers use an inductive analysis, a process, meaning that the critical themes emerge out of the data (Patton, 1990). The experience I encountered with the data produced by seven qualitative interviews left me completely discouraged, intimidated and paralyzed. Patton (1980) adds, "The data generated by qualitative methods are voluminous. Sitting down to make sense out our pages of interviews and whole files of filed notes can be overwhelming" (p. 297).

Regardless of the amount of data that has been compiled, Merriam (1998) concisely explains the data analysis process as "creating meaning out of the participants' words and making sense out of the data (p. 178). Although Merriam's assertions is easier said than done, Tesch (1990) assert, "the process of data analysis is eclectic, there is no *right way* (p. 153). Maxwell (2012) takes the approach of: 1) listening to the interviews, 2) read the transcripts, 3) write notes, and 4) develop ideas about the categories and relationships.

I faced greater adversity on an emotional level through the transcription process. I listened to each individual interview at least five times while I read the finished transcript. In

some instances I listened to the data alone without the transcript and hoped to capture more data or to discover some minutiae I may have previously overlooked. Overall, the interview process was an affirming and positive experience. There were some instances I believed to have committed qualitative research faux pas. However, I overlooked the experiences along with the reaction I received as empirical data, which I retained for a future research project. I listened to my interviews (Maxwell, 2012), repeatedly and captured different intonations in their voice, while I imagined their hand gestures and facial expressions, which was fodder for my journal entries that facilitated new ideas and meanings. As I listened to the interviews on various occasions, I realized my uneasiness was related to the emotional bond I forged with a majority of the individual during our brief visit. As Johnson-Bailey's (1999) explains, interviewing within one's cultural group can cause psychological distress. The emotion aspect I felt during my interviews with a majority of my participants is analogous to the synchronicity I experienced with my participants in terms of their perceived invisibility, misrepresentation and lack of appreciation in the academy as well as in other contexts. In other words, I resonated with their encounters of heartache and joy through tears of laughter and pain. As a result of the emotional attachment, I inadvertently made assumptions about that data, which clouded the voices of the participants with my own. Consequently, I started to doubt the data in favor of my positionality ahead of the participants. I questioned whether the data I collected was sufficient or relevant enough to complete this study. When coding the data, I was reminded and repeatedly mandated to silence my opinions and let the data speak for itself as qualitative research reports are characterized by the use of *voice* in the text by the participant's quotes that illustrate the themes described (Hoepfl, 1997).

Upon completion of the transcription of the seven interviews, I formatted them consistently with double spacing between each line of text in addition to line numbering for each individual interview. I saved each interview on an internal and external hard drive that was password protected to ensure confidentially of the records. I printed each interview on a different colored paper with no specific color assignment or designation and place one copy of each interview in a three-ring binder for data analysis.

An inductive approach was used to analyze the data that revealed themes, categories, typologies, concepts, ideas, hypothesis, and/or theory (Goetz & LeCompte, 1981; Merriam, 2009). According to Merriam (2009), in the absence or lack of an existing theory the inductive process is used to satisfactorily explain a phenomenon that gathers data and builds concepts, hypothesis, or theories rather than deductively testing a hypothesis in positivist research. Thomas (2006) provides the purposes for using an inductive approach:

1. Condense raw textual data into a brief, summary format;

2. Establish clear links between the evaluation or research objectives and the summary findings derived from the raw data; and

3. Develop a framework of the underlying structure of experiences or processes that are evident in the raw data. (para 1)

The general inductive approach provides a straightforward approach along with a systematic set of procedures for analyzing qualitative data that can produce reliable and valid findings. The data analysis in the study was a painful and arduous undertaking. After transcribing the seven interviews, I purposely detached myself (emotionally) for approximately one week from the data. During that time, I prepared myself the data analysis process and reread and reacquainted myself with the transcripts. I vividly recall reading the

interviews and loathed what I read—fragmented sentences and grammatical errors. I again, doubted the data and the value of my study and decided to abandon the data for another week. During that time I realized my fear of the data, which was a result of not understanding *how* to proceed forward. A conversation with my major advisor prompted me to reflect on my commitment, tenacity and drive to complete this project. I considered the ramifications and consequences in not completing this project and proceeded with caution. For the next several months, I painstakingly became reacquainted and deeply involved with the data and finally began to see patterns or similarities across the data that later emerged as the study's themes. Because I utilized the antiquated method of a foot pedal in the transcription process, I felt compelled to chunk data by hand using scissors, glue and a 25x30 inch easel paper to chunk the original themes identified in data. I *chunked, re-chunked* and *chunked* data again until I was comfortable with the initial findings. The raw data from the findings were originally *chunked* into five separate categories (hostility, isolation, self-doubt, experiences outside the academy and confusion) and color coded accordingly. This time around, I color-coded the themes in no specific order: Green represented Hostility; Pink represented Isolation; Blue represented Self-Doubt; Orange represented experiences out side of the academy; and Yellow represented confusion.

Two of the themes, experiences outside the academy and confusion were eliminated since a majority of the data did not support the themes. Hence, the painful process of *chunking* ensued. The three remaining themes that consistently supported the data were reevaluated, again re-chunked and organized in a logical or linear progression i.e. experiences from graduate school through promotion and tenure, which represented a *big picture* of what Filipino American faculty experienced in the academy. The data was

continually subjected to a re-evaluation, continually re-chunked until the data adequately addressed the themes. The chunking process was not merely a tool for organizing data, but in addition, generated additional thoughts or ideas on how the data was presented. The *chunking* of the data is considered the easiest aspect of compiling the data. However, I was faced with much uncertainty and fear that immobilized and restricted my journey to complete this study. As an adult learning, the meaning making from this process is to be methodical and deliberate in conducting qualitative research.

Trustworthiness

According to Patton (2002), quality and credibility of qualitative research is contextual and dependent of the researcher and the audience. However, according to Lincoln and Guba (1985), the burden of qualitative research studies is to persuade a given audience that the research findings of an inquiry are worthy of consideration. Additionally, qualitative research is also subject to validity or an interrogation to the truth, the correctness, and the strength of a statement and whether a method investigates what it intends to investigate (Kvale & Brinkmann, 2009). Lastly, reliability pertains to the consistency and trustworthiness of research findings, often treated in relation to the issue of whether a finding is reproducible at other times by other researchers (Kvale & Brinkmann, 2009). Thus, the triple bind of worthiness, validity and consistency rests on the onus of the researcher. To address these issues, I used both data and methodological triangulation as well as member checking in this study to promote validity.

Triangulation is a method to check and establish validity by analyzing claims from multiple perspectives and reduces the risk of biases from a specific source and allows a broader and secure understanding of the study (Guion, Diehl & McDonald, 2011; Maxwell,

2005). In qualitative research, there are five types of triangulation: 1) data, 2) investigator, 3) theory, 4) methodological; and 5) environmental (Guion, Diehl & McDonald, 2011; Roulston, 2010). In this study, I used data and methodological triangulation that substantiated the participant responses.

Data triangulation utilizes multiple sources of data about a phenomenon across groups of people, settings, and location to evaluate the truth of claims (Roulston, 2010). Throughout the interview process, I utilized responses from other Filipino American faculty in their respective settings in their respective (home or office) in various locations throughout the United States. The findings in this study generated dominant themes were substantiated throughout the study.

Methodological triangulation is another method I relied on to validate the interview data in this study. According to Raulston (2010), other forms of data such as photos, documents, and artifacts are utilized that enhance the inclusion of details drawn from other sources. Documents such as book chapters and journal articles provided additional details to triangulate this study. In addition, photos shared by participants and artifacts displayed provided additional meaning and insight to their narrative accounts. Data and Methodological triangulation improved and supported the validity of the interview data.

Merriam (2009) encourages the use of member checks to enhance trustworthiness, "taking data and tentative interpretations back to the people from whom they were derived and asking if they are plausible" (Merriam, 2009, p. 229). I sent my participants the transcripts of their interviews via U.S. mail to assure that it reflected their experience.

Lastly, to address the issue of consistency and trustworthiness through replication as suggested by Kvale and Brinkmann (2009), I am confident that reproduction of this study

related to the experiences of Filipino American faculty would confirm the consistency and trustworthiness mainly since a majority of the participants responded with encounters of hostility, isolation and self-doubt.

My Epistemology

According to Stanley and Wise (1993) an epistemology is a framework or theory for specifying the constitution and generation of knowledge about the social world; that is, it concerns how to understand the nature of *reality*. An epistemological framework specifies what knowledge is and how to recognize it or how we know what we know. As a lifelong adult learner and former re-entry student, my epistemology of higher education is based on a culmination of encounters and experiences. I can attest to much indifference that has reshaped my identity as a Filipino American. Yet with a graduate degree, an impeding terminal degree, and a probability to enter the academy I reflected on my formal, informal and experiential learning experiences throughout my academic journey and attempted to gain an understanding of the underrepresentation of Filipino faculty members in the academy; what they encountered in the respective academic journeys; and how they managed to persist in the ivory tower. I assumed many aspects or main factors in this study that contributed and continues to plague the academy — lack of representation, devaluing cultural differences as well as issues regarding race, class, gender and sexual orientation. The knowledge and understanding that occurs from this study is evidenced to transformative, self-directed and experiential learning. The context of this study focused specifically on the learning that took place by Filipino faculty and their experiences in the academy. How we know what we know about the experiences of Filipino American faculty in academia an underlying goal of this study.

My interest in this is topic is a culmination of my educational experiences that derived from over 20 years of formal and informal education and was shaped by my identity as a Filipino American graduate student in pursuit of a terminal degree in the southeast United States. My academic milestones were cultivated by invaluable collegial relationships, support from faculty, which has shaped my identity development. My past attitude toward school was markedly different what I experience today. Primary and secondary education is a distant blur as time has passed. Raised in a strictly working-class environment, neither my parents nor I had any context of a college education, but inherently knew the cost of tuition was an unimaginable expense and provided no promise for success. Instead, they believed stability through a government job guaranteed regular bi-weekly returns, health benefits, while I sat back and hoped for a better future. I followed the cultural norms: graduated from high school and secured a government job as a postal letter carrier which fulfilled my parents' dreams, not mine. After three years at the post office, I found myself in a cycle of discontentment, insecurity and complacency. I yearned for an intellectual challenge, a purpose and personal fulfillment. I aspired for a college education because of the opportunities it promised. My journey into academia was serendipitous. Through a series of unfortunate events as a letter carrier that included being held at gunpoint, a dog attack, and being struck by a speeding car signaled my exit from the postal service.

As an average high school student, my academic journey at the community college began with entrance exams and remedial courses until my acceptance into a state university college. I was continually faced with academic, institutional and personal barriers. However, I persevered toward completing both an undergraduate and post-graduate degrees having successfully negotiated through challenges and unexpected barriers as a non-traditional adult

learner. I would have benefitted from a faculty member who shared the same cultural

background and understood my context, and positionality as an older, nontraditional student.

However, in retrospect as I ponder and reflect on my educational journey, I appreciate the all

the experiences that mediated my meaning making as an adult learner.

Limitations to the Study

My excitement and enthusiasm to potentially meet and interview Filipino American

faculty in the academy was stimulated by the opportunity in building a rapport with new

colleagues and to share their experiences from graduate student to faculty in the academy.

Another limitation is my perception as an outsider, not able to speak the native Filipino

language (Tagalog). For senior faculty, this was a standard of measurement since having the

ability to speak the cultural language connected you to the Philippine culture and as a *true*

Filipino. The language, my academic institution, a predominantly white institution in the

South or gender gave the perceptions of an imposter and hindered the acquisition of data as

these facets become standards of measure for many Filipino Americans. Mining for answers

that aligned with the research questions was also a limitation due to the cultural niceties and

politeness of a culture that is prone to adhere to cooperation and harmony rather than

separation and disagreement. My strategy is to find a common ground or experience with

potential respondents by perhaps sharing stories of commonalities and exclusion to draw us

together.

Chapter Summary

This chapter outlines the methodological process I deployed in connection with my

qualitative study focused on Filipino faculty members in colleges and universities in the

North America. In this chapter, I provided a description including the design of the study,

sample selection, data collection, data analysis, validity and reliability and limitations to the

study. Finally, I shared my beliefs, expectations and outcomes in this study.

CHAPTER 4

SEVEN FILIPINO FACULTY

The purpose of this qualitative study was to examine the experiences of Filipino American faculty members in North American colleges and universities and to ascertain how they negotiated through societal, institutional and cultural barriers. The research questions that guided this study were:

1. What societal and institutional barriers did Filipino scholars encounter in their academic pursuits?

2. How did Filipino scholars negotiate societal and institutional barriers?

3. In what ways did culture impact the academic experiences of Filipino scholars?

4. What is the nature of the learning that occurred in the academic experiences of Filipino faculty?

This chapter presents a background and demographic information of the seven study participants. In Table 1, pseudonyms were assigned by utilizing the names of actual Philippine municipalities (from over a total of eighty) to safeguard the identities of the participants from being individually identified. Also included in Table 1 are the interview sites, institutional designations, the participants' highest degree earned, and field of specialization, rank and demographic location. In Table 2, additional background information provided is the birthplace, age range and gender. Additionally, in the Demographic Questionnaire, I included two questions regarding the educational levels achieved by their respective parents. The rationale for these questions was to gain an insight

Table 1

Study Sample

Pseudonym	Interview Site	Institution	Degree	Rank	Demographic Location
Abra	Face-to-Face (Home)	R1	Ph.D. Agricultural Finance	Associate Professor	Southeast
Bulacan	Face-to-Face (Office)	R1	Ph.D. Agricultural Economics	Professor	Southeast
Capiz	Face-to-Face (Office)	R1	Ph.D. Communications	Professor	Pacific Northwest
Davao	Face-to-Face (Café)	Teaching	Ph.D. Cultural Pedagogy	Core Faculty	Pacific Northwest
Ilocos	Face-to-Face (Office)	Teaching	Ph.D. Asian American Studies	Associate Professor	West Coast
Quirino	Videoconference	R1	Ph.D. Cultural Studies	Associate Professor	Canada
Zambales	Videoconference	R1	Ph.D. Higher Education	Associate Professor	East Coast

to the educational background and context of the participants. Based on the information

compiled from the Demographic Questionnaire, I deduced a majority of the participants'

parents' did hold at minimum a baccalaureate degree. This indicated access to higher

education was mediated by some form of privilege. Furthermore, a majority of the

participants highlighted their parents' Eastern educational achievement was not perceived as

equivalent in value to a Western education, but was seen as inferior. As a result, the

participants' access to a Western education is also mediated by a form of privilege and an

educational social context provided by their parents.

Table *2*

Demographic Profile Information

Pseudonym	Birthplace	Age	Gender	Father's Educational Attainment Level	Mother's Educational Attainment Level
Abra	Philippines	50-64	Male	2-year	HS
Bulacan	Philippines	30-49	Male	PhD	PhD
Capiz	Philippines	50-64	Male	PhD	4-year
Davao	United States	30-49	Male	PhD	4-year
Ilocos	United States	30-49	Female	HS	4-year
Quirino	Philippines	30-49	Male	4-year	4-year
Zambales	United States	30-49	Female	HS	4-year

The profiles of seven self-identified Filipino/Filipino Americans in this study were collected using a semi-structured, open-ended conversational interview. In addition, data from field notes and personal journal entries were used to augment the profiles. The demographic questionnaire was sent with a consent form and was collected either during the face-to-face interview or was returned via U.S. mail prior to the scheduled interview.

Between August 2013 and December 2013, I conducted seven interviews of Filipino faculty at several locations: in their homes, on their respective campuses, at a coffee house and via webcast. The interviews ranged in duration from 45 minutes to 120 minutes. Four of

the five face-to-face interviews were conducted in the participant's own campus office, while one participant opened his home for the interview. I utilized Skype to conduct both online face-to-face interviews of both participants who at their homes. Field notes were taken after each interview.

Additionally journal entries were written during the transcription of the interviews. All of the participants completed the demographic questionnaire and had no questions or concerns either with the questionnaire or the consent form. The demographic locations covered in the interviews were in the Southeastern, Pacific Northwest, West Coast, East Coast regions of the United States, and Canada.

Additional documents that were analyzed include: the participants' curriculum vitae, university faculty profiles, and recent journal articles or book chapters written by the respective participants. Online lectures were also viewed to gain a perspective on the participants' teaching and/or presentation style. The interview data was personally transcribed shortly after each interview so that I could recall and retain various nuances from the interviews that may have been omitted from the field notes and journal entries.

Abra

Abra is in his early-fifties, married and has two children: a daughter in college and a son in high school. He bears a slight Filipino accent, keeps a well-manicured mustache and has a pleasingly plump frame, which is reminiscent of a favorite or beloved uncle.

Our scheduled interview was to take place at his university office. However, one day prior to our meeting, he contacted me to ask for a venue change to his home due to a scheduling mix-up between our interview, contract painters at his home and supervision for his teenage son. I agreed and met him at our scheduled time the following day. His home is

located in a fairly new subdivision in close proximity to the university where he is an associate professor. The homes in the area were palatial and situated on oversized professionally landscaped lots. He welcomed me into his home and proceeded to the breakfast nook where our meeting took place. As we settled in, his teenage son emerged from the basement to inquire on my visit. Abra motioned his son to "Come say hello to Tito Edward (the use of the term "Tito" designates a sign of respect to elders in the Filipino culture)." The young American born man obliged without any hesitation having the same personable characteristics of his father sans a Filipino accent. Abra was very warm and hospitable during or meeting. I sensed he was more at ease by having the interview conducted in the privacy of his own home away from office and other distractions. He was at ease as he wore sweatpants and a sweatshirt during our interview.

The most striking aspect of our interview was his repeated use of the word "oriental," which I believed to be a pejorative term in many contemporary contexts, replaced with either Asian or Asian American. I surmised from our conversation his use of "oriental" originated from a cultural connection to colonialism or perhaps an internal oppression.

Abra's Narrative Summary

Abra was born and raised in the rural southern region of the Philippines that is similar to most provincial areas as inherently impoverished. Both of his parents are high school graduates; Abra's father enrolled in certain college courses to remain competitive in the workforce to maintain a firm economic standing, while his mother proudly witnessed Abra's achievements in education. The disparity between the meager educational resources provided in small and remote provincial school compared to the requirements and expectations of a national university in a large metropolitan area was a difficult transition for

Abra. The conditions of his upbringing seem implausible to his successive educational and professional achievements.

After receiving his undergraduate degree, Abra was employed at a Philippine financial institution for nine years, assigned to the Agriculture and Small Business Laws Unit until the opportunity for a scholarship became available. He applied and ultimately was awarded the scholarship, which was valid to any school of his choosing. He opted for an institution in Canada over the United States primarily because of his optimism that Canada was more family-friendly, less bureaucratic and more lenient for families to emigrate from the Philippines as he was newly married and expecting their first child.

Upon completion of his master's degree, Abra immigrated back to the Philippines with the hope to continue in his previous post at the bank. Unfortunately, with his added credentials, he was considered "overqualified" for his previous post. This turning point in his life prompted him to consider the idea to ultimately pursue a terminal degree. Taking into account his limited options, he applied to graduate programs in the United States and was successively accepted to a Midwest University. This turning point into an American institution mandated another junket to the United States where he completed his doctorate four and a half years later. Prior to completing his degree an employment opportunity at a Southern research institute became available. He applied "just for the heck of experiencing" what the job process would entail and to his surprise he secured the position.

Neither of Abra's parents are college educated. However, his work ethic, which he attributes to his parents, was instilled at an early age by exceeding perceived expectations of what was required. He believed "going beyond what is required," advanced his visibility and

distinguished him from his colleagues, which resulted in other responsibilities and advancement opportunities.

He retains the cultural beliefs instilled in his upbringing of education as a means to success and an adherence to family piety. He also believes that current and future generations of Filipino Americans should, adhere an upbringing similar to his in the Philippines because they are appropriate and gallant.

His epistemology is based on traditional Asian values of respect towards teachers. He takes offense from students who leave his lectures prior to the completion of the lecture. He adds, I don't know what that's about, [but], there is that sense of respect that we carry with us from our culture back home to wherever we go," that is not inherent in the United States. Our conversation provided insight to personal and professional struggles, which are identified as remnants of his cultural upbringing.

Bulacan

I was referred to Bulacan from a Filipino faculty member from another institution. We communicated via email until we were able to secure a date over the summer months. I travelled approximately 300 miles to a neighboring state one day prior to my interview with Bulacan to ascertain the actual location of his building and office suite. I did not want to seem disheveled or unorganized during our meeting, which was my rationale for this particular junket. At our initial meeting, I was mildly surprised by his very young countenance and athletic build, characteristics not common for a university professor. He has an infectious smile and a childlike laugh. I wouldn't be surprised if staff or faculty members misidentified Bulacan for as student rather than a tenured professional. His office was situated within a cluster of other offices with a view that overlooked a side entrance to

the building. His desk was clear, perhaps in anticipation of our scheduled interview, which was agreed upon to last for one hour and remained precisely in that time frame.

Bulacan was born and raised in the metropolitan area of the Philippines. He is in his mid-forties, married and has three young children in middle school — two daughters and one son. Even though all of his children are American born, he tries to instill a sense of Filipino culture by speaking his native language, Tagalog, to his children, who are all unwilling to learn.

Bulacan's Narrative Summary

Bulacan is the outlier of the sample group. His parents successively obtained their respective Master's and Doctorate degrees in the United States. From an early age, he was socialized in the academic setting as his parents continue to serve as tenured professors in their respective fields. The social capital and academic knowledge acquired by his parents provided valuable resources, which fostered Bulacan's transition to complete his Master's and Doctoral degree in the United States. Much of his funding as a research assistant was mediated through the networks established by his parents with connections to his graduate program. He was promoted to research associate without meeting the educational requirements of the position with a completed doctorate degree. Instead, he was able to hold this position while he completed his Ph.D.

Securing employment after earning his terminal degree proved to be a great challenge as a foreign (Philippine) resident. His non-resident status disqualified his eligibility opportunities related to his expertise within the United States. The result of applying for over one hundred positions garnered him with five interviews with five lower tiered colleges, which he described as "smaller, tier five, six or seven schools."   He accepted a non-tenured

research position in the Midwest where he successfully published his way into his current position as an associate research professor in economics. Without any teaching responsibilities, he is content in his current position as associate professor and stated the transition to full professor carries added pressure but is not mandatory. For Bulacan, continuing to research and write articles in his area of expertise, securing external funding through extensive grant writing and time management has mediated his process through tenure. Bulacan stated his work is a labor of love. He finds academia a comfortable environment where he feels safe, but feels that it is an environment that also requires one to be resilient with "thick skin" to survive.

Capiz

My interview with Capiz was very natural. He has a captivating spirit, with an ability to connect intellectually, spiritually and culturally. During our interview, we covered many topics, related both directly and indirectly unrelated to my study. In our varied areas of discussions we found a space to laugh and cry about his experiences as a student, son, a marginalized individual as well as a faculty member. Capiz seemed like a family member, an older brother or a kindred spirit who spoke freely of his experiences in his life and in the academy. For the most part he was willing to speak on topics or as he put it, "come out about anything," since he was promoted to full professor. His scholarship on Filipino American history speaks for itself with many publications to his credit. He is well respected in the community and believes the community or working in collectives is a key to success in academia. We spoke of the colonial history of the Philippines and how the effects of colonialism continually operate and traumatize individuals without being cognizant of colonial effects, in which he stated, "your smart!" His comment is a testament to how he

supports research regarding Filipinos and Filipino Americans, especially in the education context.

Capiz received my call for participation while he was in the Philippines but provided me an appropriate meeting time several weeks later. His office space was unusually small, lined with books and an eclectic mix of pictures and memorabilia. Capiz is in his early fifties and surprisingly made no reference to marital status, or having either a family or children. He does have an affinity towards members of his writing group, which was formed during his graduate years and is in constant contact comparing experiences within the academy.

Capiz's Narrative Summary

Capiz was born in the Philippines and is the youngest of six siblings, and was raised by his grandparents. His mother was recruited from an American organization as an accountant and one by one she sponsored her children to immigrate to the United States. Capiz was seven years old when sponsorship for immigration to the United States was approved. Thus his educational journey was fragmented by his dual citizenship between the Philippines and the United States, which resulted in an irregular schooling process, bifurcated between two continents. He portrays his mother as "the quintessential immigrant success story with fifty dollars in her pocket, one suitcase, and all alone." Within ten years she had two homes, drove a Mercedes and financed her children's' education.

He completed elementary and a portion of middle school in California; returned to the Philippines and completed sixth through tenth grade; returned back to the United States to complete high school and one year of college before completing his degree in the Philippines. He was considered an object of envy and desire (from the Philippine perspective) because of his access to first-world privileges to the United States and the

resources to be mobile between the two countries. A feeling of discontentment and alienation in the United States compelled Capiz to revoke his American citizenship and return to the Philippines and retain his national residency. His mother was furious and within one week was back in the Philippines to take Capiz back to the United States. Upon his return he was accepted to the University of California where he completed his graduate degree. Capiz is currently a full professor at a Research Institution in the Pacific Northwest.

 His experiences and anecdotes shared throughout his academic life were very telling, informative and entertaining. Aside from his affinity towards members of his graduate college writing group, with whom he maintains contact, he maintains contact, he was stoic regarding his personal life.   By all accounts, his epistemology on education is shaped by his intrigue and his desire to learn, connect with others and make learning fun, yet relevant.

Davao

Davao is part of the core faculty at a private teaching institution in the Pacific Northwest.   I was referred to him by Capiz. Davao is in his mid-thirties and could easily be mistaken as a student rather than an academic professional. He admittedly carried the cultural burden to satisfy the educational expectations of his parents, which he did by obtaining two Master's degrees along with his Doctoral degree. However, he was unsuccessful in appeasing his parents' desire in obtaining a career in the medical or legal professions. Throughout his academic career he was questioned what he was doing with his life and what he had planned as far as a career with a background in community and regional development, international studies and public policy. I understood his dilemma of familial influence given the cultural message of "we sacrificed so much for you." (A perceived to "guilt trip" forwarded by his parents). The burden for socioeconomic success and to please his parents is

a struggle he had to contend with only until recently. Davao clearly remembers the running jokes during family gatherings that his nieces and nephews will finish their schooling before he does. Although he has graduated with his doctorate and has secured a position as core faculty, the running joke continues because he is not considered a "real" [medical] doctor.

Our initial meeting in his campus office was diverted by a text message asking to meet at an off-campus coffee house in close proximity to his office. As we spoke, I expressed my concern that the street noise may compromise the outcome of our recorded interview. He made a concerted effort to speak directly and loudly into the two recording devices. In hindsight of our interview, I wondered the reason for his last minute venue change, especially considering four of the seven respondents choose to be interviewed outside of the campus office. In my observation of Davao, he is committed to his Filipino community and is passionate with advancing research on Filipino Americans and passionate with advocating for social justice efforts related to immigration and racism. Our interview was unexpectedly shortened by a daycare scheduling matter.

Davao's Narrative Summary

Davao was born on the East Coast and relocated to the Central Valley at a young age. He stated the conditions for his academic success was nurtured by an affluent school district, (which he attended) with innumerable resources, "We were all pretty much privileged." Yet, cognizant of the inherent disparity, he stated, "Questions [or] issues about race, privilege and being a Filipino American didn't really come into play."

The Central Valley in California is an agricultural center. Davao's interests were steeped in community work. However, when interviewed for an intern scholarship, he had limited knowledge of Cesar Chavez and less knowledge of Philip Veracruz who co-founded

United Farm Workers. He attributes his lack of knowledge regarding Phillip Veracruz to his secondary education and laments not knowing Veracruz was symptomatic of his high school education and that history regarding the Philippines, the Filipino community or being Filipino-American was a footnote at best.

Listening to Rap music during a conference became his passage in understanding the context of Filipino American history as the lyrics were suggestive of the Philippine-American war and the rap artists' experiences as immigrants. Davao stated the lyrics and the cultural production persuaded him to pursue more [knowledge and understanding] and alter his perspective on his own identity as a Filipino American and his connection to the Philippines.

Ilocos

Ilocos is an American-born Filipino American and is the youngest and shortest participant of my sample. Her focus and direction has eluded her from marriage and children. I met Ilocos at her office in a West Coast teaching institute. She was very welcoming and hospitable upon my arrival. We first took a short walk from her office to a food kiosk at an adjacent building for some refreshments prior to our interview. As I turned on my recording device and thanked Ilocos for participating in this study, she started with, "When are you gonna give me the money? We both laughed heartily until finally she admitted, "I'm just kidding!" As a qualitative researcher, she is empathetic and understands to the daunting process of data collection during a face-to-face interview. Her practical joke eased any tension and anxiety, which I admitted in having before our interview.

Her research interests include the experiences of Filipino American students in higher education. Currently, she is an Associate Professor within the California University system.

During the interview, we had many personal commonalities — both our parents were first-generation immigrants, we both were born and raised in the Bay Area, and our parents speak the same Filipino colloquial dialect, Ilocano and being first in our respective families to attend college. She originally desired to become a high school teacher based on her witnessed racism by her high school principal toward ethnic minorities. Primarily her parents encouraged her college aspirations as vehicle for economic stability. Secondarily to documents the experiences of Filipino Americans in the United States because if the experiences of Filipino Americans do not exist, they become invisible.

Ilocos' Narrative Summary

Ilocos was born and raised in a Bay Area suburb to parents who were considered working-class and is a product of the public school system. Although her parents had no context of a college education, she was encouraged to pursue a career her parents believed equated economic stability (not necessarily a lawyer or a doctor). The cultural message she received was the outcome of a college education equates economic stability. Ilocos' desire to enter graduate school was prompted by a need to document her experiences as a Filipino American and to contribute to the scarcity of empirical research regarding Filipinos in the academy. She believes the lived experiences of Filipinos in the academy can be "dangerously relevant," to other research studies and believed Graduate school would help facilitate that connection. As an associate professor she purposely seeks out individuals believed to be organic intellects or those who naturally interrogate customary intellectual beliefs.

Quirino

Quirino is in his early-forties and is currently a Professor at a Research Institution in Canada. He made no mention of a family or children but made reference to his partner as a spousal hire at his current institution where Quirino refers to his partner completing his doctorate at his current institution. However he does not explicitly state he is gay. During our Skype interview, the long distance relationship with his partner was indeed strenuous which prompted his partner to reassess his current career as an educator.

Relationships are important to Quirino. He speaks highly of his parents and siblings who all attended college. As an immigrant from the Philippines at a young age, he is the only member in his family to complete his education in the United States. His journey to the United States was prompted by political strife in the latter half or the seventies and early eighties. The unrest in the Philippines required his family to file for permanent residency in the Bay Area. As an immigrant and being confronted with similar attacks regarding affirmative action, bilingual education and immigration his interests are focused on the social justice of issues related to his experiences.

Quirino's Narrative Summary

As a young teenager, he and his family sought refuge to the United States during the height of the revolutionary period in the Philippines. Their stay was thought to be temporary until the political strife in their homeland was resolved. However, the turmoil in his country continued and Quirino made a decision to attend an American university. He stated, " I was always a good student. I think for a lot of immigrant parents, especially with my parents they wanted me to have a "solid" job as well as a "career." His parents saw the medical

profession as a "solid" and professional career. Although his parents pushed him toward a medical career, his interest in the humanities eventually prevailed.

Quirino completed his undergraduate work in about three and half years in university student affairs. He then pursued his Master's degree after realizing that he needed real life training and in the midst of the 1990 political atrocities regarding affirmative action, bilingual education and immigrants, he decided to settle on a high school teaching career: where he could make a difference is students' lives.

According to him, the Ph.D. program was happenstance. Once he completed his terminal degree, he happened to be in the right place at the right time and made his transition into university teaching. His interest in improving his skills and learning more about the curriculum, school community relations, and pedagogy actually pushed him towards earning a Ph.D. so that he could contribute in meaningful ways. After applying to six doctoral programs and gaining acceptance into all six, he ended up going to the place that he felt was completely out of his league, both geographically and theoretically. He headed to what is considered America's heartland, the Midwest.

Zambales

Zambales is passionate about her craft of teaching as an associate professor; as a former Student Services Professional, she has an astute awareness of her student's needs. As a qualitative researcher, she admittedly states she's a good listener, but not good at personal interviews. I sensed uneasiness in her participation of the interview. Her concern was being discovered and that her identity might somehow be revealed based on her responses, especially since the community of Filipino faculty members is small in number. I assured her anonymity in this process, which seemed to allay her apprehension to be interviewed.

Shortly after our introduction, she conceded the interview process was valuable to her as practitioner, which facilitated an opportunity to verbalize her experiences in the academy.

Our interview took place via videoconference and concluded after the two-hour mark. We quickly established a friendly and personal rapport drawing on various commonalities in our associations, beliefs and personal experiences that took us through the gamut of emotions from elation to sadness. She is intelligent, warm, compassionate, and intuitive, characteristic of the older sister I never had.

The eldest of three sisters, Zambales was a trailblazer, stating she had to "pave the way" for her younger siblings and provided the example of going to college, but within a reasonable distance as prescribed by her parents. While she was accepted into an Ivy League school, she chose to attend an institution closer to home, which appeased her parent's desires and fulfilled her familial obligation and as a result compromised her academic opportunities. As she pursued her Master's degree at an out-of-state institution her parents admonished her for choosing a school so far away from home. She described this instance as one of many sacrifices she's made, but without any regrets. As an academic, Zambales' current research focuses on the access to academic and financial support for Filipino American students in higher education.

Zambales' Narrative Summary

Zambales was an Army Brat until her father was stationed in San Diego California. Her mother completed her undergraduate degree overseas. Although she is proud her mother obtained a college education, she states her mother didn't necessarily have the social and cultural capital to help her along for colleges and universities in the United States in

comparison to someone whose parents went to school here in the U.S., they understand the exact needs for a college success.

She described her high school in terms of demographics, highlighting the ethnic diversity of Chinese, Japanese, Blacks, Latinos, Samoans, and Pacific Islanders where Whites were the minority. As one might expect with a high ethnic population, the advocacy and expectation to attend college was very low. She stated her school as having the lowest percentage of college admissions in comparison to more other high schools in more affluent areas.

She exceeded a 4.0 GPA and graduated as class Valedictorian. Her plans of becoming an architect shifted as she became involved in a Filipino student organization on campus. Her newfound interest and her involvement with student leadership was the springboard to student affairs, which ultimately led to a passion and desire to work with students in the academic setting. After completing her Masters degree in Student Affairs in Higher Education, she subsequently applied and was accepted to a doctoral program. I called my mom and said, "Mom, I got into this PhD program, I think I'm going to be a doctor!" She said, "Oh that's good *anak*." The word *anak* means child in the national language of Tagalog. She was totally was supportive and excited for me as she said, "Oh really?!" But I knew she didn't really understand what that meant. All she knew at the end was I was going to be called "Doctor!"

Chapter Summary

The purpose of this chapter was to provide relevant background information on the seven Filipino faculty members who participated in this study. Interviews with the participants took place over the course of three months and were conducted either face-to-

face or via videoconference. Using a demographic questionnaire, CV's, field notes, journal entries, university faculty profiles, journal articles and book chapters aided the construction of their individual profiles.

The first section of each profile centered on my perceptions, ideas and thoughts I deemed were relevant, interesting and valuable in understanding the personality of each individual. In the second half of each profile is a Narrative Summary that highlights specific details from their respective stories, beliefs or influences that have shaped their individual identities. For all of the respondents, parental influence was a key factor in the pursuit of a college education with the expectation of pursuing careers in the legal field or the medical profession. Indeed, the chosen path of academia for all Filipino faculty members was driven by their passion to learn and become advocate for social justice matters related to the greater Filipino community.

CHAPTER 5

FINDINGS

The purpose of this qualitative study was to examine the experiences of Filipino American faculty members in North American colleges and universities and to ascertain how they negotiated through societal, institutional and cultural barriers. The research questions that guided this study were:

1. What societal and institutional barriers did Filipino scholars encounter in their academic pursuits?

2. How did Filipino scholars negotiate societal and institutional barriers?

3. In what ways did culture impact the academic experiences of Filipino scholars?

4. What is the nature of the learning that occurred in the academic experiences of Filipino faculty?

In this chapter, I present the findings from the research study through an exploration of common themes constructed across the data from the qualitative interviews. I first provide a data display as an overview of each thematic section and its accompanying subsections. Next, I present and discuss four themes: 1) Hostile Experiences Connected to Living in a Post-Colonial World; 2) Experiences of Isolation Rooted in Existing Cultural Relational Patterns; 3) Feelings of Self-Doubt Entrenched in Memories and Reinforced by Daily Experiences; and 4) Learning As A Community and Cultural Matter. I close the chapter with a summary of the thematic presentation.

Data Display

I. Hostile Experiences Connected to Living in a Post-Colonial World

    A. Faculty/Faculty

B.   Institutional

C.   Student/Faculty

II.   Experiences of Isolation Rooted in Existing Cultural Relational Patterns

A.   Internal

B.   External

III.   Feelings of Self-Doubt Entrenched in Memories and Reinforced by Daily

Experiences

A.   Professional

B.   Personal

1.   Cultural

2.   Internalized Oppression

IV.   Learning As A Community and Cultural Matter

Theme One: Hostile Experiences Connected to Living in a Post-Colonial World

The first theme, *Hostile Experiences Connected to Living in a Post-Colonial World*,

was the most robust of the three themes and occurred in the experiences of all of the

participants. This theme was described or defined by the participants as overt acts, and

behaviors that were antagonistic, aggressive, intimidating, and adverse. The participants also

provided examples of covert actions such as when faculty and students were unreceptive,

unfriendly, unwelcoming, or unpleasant. This first theme is divided into three subcategories,

as it was noted that some form of hostility occurred in: 1) Faculty/Faculty relationships; 2)

Institutional policies, procedures or practices; and 3) Student/Faculty interactions.

The first category of the theme, *Hostile Experiences Connected to Living in a Post-

Colonial World*, is entitled *Faculty/Faculty Relationships* and this category exemplifies the

varying degrees of hostility from covert actions to overt verbal attacks and attitudinal actions.

Much of the data in this category on Faculty/Faculty centers on access issues in the academy

because access into the academy can be contentious among faculty members especially as

potential candidates seek entry into the academy. A sense of being unwelcome becomes

evident when issues of ethnicity, nationality, authenticity and scholarship are

questioned. Such were the experiences for Capiz, a full professor in a Pacific Northwest

campus, who recollects his faculty appointment experience. He recalled,

> The dynamics that played out when I was getting hired (included) some voices I
> heard, "Who was that person? We don't even know that person. He is not from the
> ranks or from the civil rights or even the post-civil rights movement." I was branded
> as someone who was an "immigrant" and therefore (they assumed) I didn't have any
> knowledge of nor was I a product of the civil rights movement of 1965. So there was
> some tension in that because I was perceived by natives as someone who just
> immigrated to the United States…they didn't know me and I didn't know
> them…There is a little bit of controversy during my higher because of that.

Another instance of hostility in Faculty/Faculty relationships occurred around Capiz's

dual citizenship between the Philippines and the United States. Capiz felt that there were

perceptions of race and ethnicity that created a bias of "otherness" against him, with him

being regarded as a foreigner or an unknown individual who was ultimately excluded. The

academic appointment of Capiz was necessary to augment the growing needs of the

university. The position posted was for Asian American studies with a specialty in either

Vietnam American studies or Filipino American studies. Prior to his appointment, he

explained that his predecessor represented the pre-1965 civil rights movement, was part of

the working-class agricultural-based community and served as a lecturer on campus. Capiz felt that he did not meet the minimum qualification or the desired qualifications for the position and was considered an inappropriate fit for the department. Capiz reflected on his experience and added, "They questioned my authenticity, credentials and believed I'm not American enough." Capiz successfully retained the position and has gained full tenure. Yet believed that this encounter lead to an unfriendly and unkind environment which caused a sense of discomfort.

Another participant, Abra, experienced forms of hostility that were similar to Capiz's in that the incidents occurred in *Faculty/Faculty* relationships. However, Capiz's had encounters that were more overtly hostile.

For the most part, Faculty/Faculty encounters were more subtly hostile. For example, Abra, an associate professor at a Southern university, had a colleague who bypassed him for promotion. Abra recalled,

I feel it's unfair…I have the right to be favorably considered and other people can probably also say that in my department.

As a background, Abra's initial application for promotion was met with resistance. Subsequently Abra did not receive support from his committee reviewers for unspecified reasons. At that point, Abra was advised by his superiors to, "Keep going for one more year and go when your application for tenure garners a unanimous vote." Overall Abra perceived his tenure discussions with his colleagues and his experiences around tenure as hostile, especially given the different and more favorable tenure circumstances of a White colleague. In the succeeding year after his tenure debacle he watched as a White colleague applied for promotion. Like Abra, his White colleague received three negative votes. However, these

votes did not deter the White colleague from proceeding through the tenure process. In reaction to this Abra said that the colleague directly explained his situation to Abra by saying in a surly manner, "I don't care what you think about me. I'm just going to go." With this statement the colleague was indicating that he would continue through the ranks uninterrupted and that no one should oppose or resist his assent. The application of Abra's colleague was fully supported and unanimously approved for promotion.   This situation suggested favoritism towards the White male to Abra and made it clear to him that the academic environment was hostile. Meanwhile, the opposition to Abra's application for promotion has left him feeling alienated, spiteful and frustrated.

Like Abra, Capiz also experienced hostility during his tenure process. While Capiz has persevered at the same institution, he was taken aback by the hostility that he has seen during the tenure process and explained:

I've witnessed people who have been denied tenure and they are scarred forever. It's awful. I have known and seen people and I could see the effect. Maybe a lot of them have gone on and moved forward. But I could see how negatively --- how parts of them have been so violently destroyed because it's like the entire world of academia giving you an evaluation.

His statement provides a clear indicator the bitterness of what faculty members might expect if they do not fulfill the expectations and the demands placed upon them. Perhaps his fear is aggravated by the hostility he experienced as he entered the academy — the constant evaluation.

As the data suggested, hostility between faculty members can manifest in covert activities but are more likely transmitted through subtle messages. Examples of such

nuances are also provided by Ilocos, an associate professor at a West Coast teaching college. As a faculty member in an Ethnic Studies department, Ilocos has a keen interest in Filipino students and faculty members' access and survival in the educational environment. She also describes an initial *Faculty/Faculty* hostile encounter with a distinguished ethnic studies professor. She recalled,

> One of the first things this professor said to me was, 'I know you want to study Filipinos in higher education but you might want to broaden that topic to just Asian Americans in general or do a comparative project where you compare Filipino experiences to Whites. Because just to do a project on Filipino Americans in higher education is not going to be marketable.'

> She saw this as a hostile and unfavorable opinion of her research agenda and his

statement indicated to her that her research on Filipinos in higher education would not bring her any stature in the academy. Yet, Ilocos remains firm in her belief in the importance of her research. She explains, "It becomes our job as scholars (Filipino scholars) to communicate to people the significance of our projects by making the presence and voice of Filipinos in higher education relevant." Ilocos says she has an obligation as Filipino scholars to align their Filipino related studies with metanarratives of the European perspective so that her work can be considered relevant (and marketable) in the academic context. Admittedly, she was disillusioned and deflated in her distinguished colleague's hostile remarks and she acknowledge this by saying, "That was just a key moment in my experience where I had someone who was well respected in the field affirm that Filipinos in the United States particularly in an educational context are not valued."

Ilocos reiterates the buried hostility that can exist in *Faculty/Faculty* relationships. She spoke in a matter of fact and detached way about the hostile racism that she had endured. She said,

> For me as a Pinay (The word "Pinay" is a colloquial Filipino term used to represent a Filipino Woman) in the academy, that almost becomes difficult for me to do when people sort of demand that respect from me because I'm younger. They (other faculty members) look at me as a little Asian person and a woman…the practice is contextual and I don't think you should bring that practice necessarily into the academy because there's a lot of power relations between you and your colleagues.

She feels the nuances of hostility, adhering to cultural practices may be contentious and contrary to her personal beliefs. In the case for Ilocos, issues of gender, age and race become areas of disagreement and enters into the familiar territory of hostility. With regard to how these practices of reproduction become evident, according to Ilocos, these power relations are where forms of hostility can emanate and can cause further alienation, opposition and rancor among faculty members, ultimately with unfavorable consequences. She further asserts,

> If you believe in a cultural trait or practice, that means you always have to interact with anyone who's older than you in that same manner. How do you do that when that same colleague or person is being racist, homophobic, or patriarchal?

> She had explained earlier, "People always talk about how that's a cultural practice that you have to demonstrate to your elders and things of that sort."

Moreover, the relationships that exist between faculty members are balanced through politics or rhetoric. Ilocos, an associate professor at a West Coast teaching college, provides examples of how political relationships ensue in the academy specific to her experience(s)

and positionality as a Filipino faculty member and the how subtle forms of hostility can manifest in faculty interactions. According to her, the conflict in the academy is clear and the conflict essentializes the relationships that are evident in the academy and alludes to how the hierarchical cultural operates. Ilocos deconstructs the relationships and further explains the subtly hostile way order in which the academy operates. She stated,

> …It's all about hierarchy—you can see this from the way in which assistant, associate, full and there's all the steps in between…It's a big socialization process that you have to go through and there are a lot of people who believe that… when I was an assistant there are certain things I needed to do to please the associate and full professors who essentially are going to evaluate me. I understand that culture, but just because that culture exists within the Academy doesn't mean you have to participate in a culture. Especially, that culture again is racist, homophobic, patriarchal…

There are forms of hostility that linger within these domains, as a faculty member negotiates through various associations. She believes there is a component of having to justify your professional existence by seeking funding through external grants, which in reality is an incestuous White male's club.   She gives an example in the following passage,

> Because of academic capitalism we often through assessment have to validate our existence and right now it's happening in the CSU system, and a nationwide trend of an attack on ethnic studies. So when you're a smaller ethnic studies department, you have to hyper perform… We also have to recruit majors, show that we fill our classes, and you know, we just essentially we go above beyond to validate our existence and our funding.

What she offers here represents a more understated form of hostility in the guise of competition and the need to "hyper perform" even though it may be contrary to one's cultural beliefs.

Another area where *Faculty/Faculty* hostility was noted manifested in acts of incivility between staff and faculty, during and after working hours. A wonderful example of this is offered by Zambales, an associate professor in an East Coast teaching college, who provides an account of hostility that occurred at a faculty banquet. She recalled,

At the closing banquet after the training, I vividly remember we were all sitting around. We happened to be served Chinese food—there were forks and there were chopsticks. I was going to grab chopsticks or a fork, but what I noticed that everyone was looking at me, and I asked, "Are we gonna eat?" One person replied, "Yeah, but we were just waiting for you to show us how to use the chopsticks." That was such a naive statement, but it was so telling of what my experience would be from then on. Not only was that a statement of "we're literally going to show us how to use chopsticks," but it also meant other stuff.

Zambales felt that the "other stuff" related to stereotypes, perceptions and assumptions of the Filipino identity in any context. This *Faculty/Faculty* hostile incidence was a painful reminder that Asian Americans are seen as a homogenous group with identical characteristics and that her Filipino existence was invisible erased by another careless act of hostility.

The second category in Hostile *Experiences Connected to Living in a Post-Colonial World* was *Institutional Policies, Procedures, and Practices*. The experiences of Filipino

faculty regarding policies, procedures and practices at colleges and universities covertly perpetuate hostility and promote hegemonic interests.

An exemplary story of how *Institutional Policies, Procedures, and Practices*, can be hostile was presented by Ilocos. She described how a state law reminded her of how she was viewed as an outsider. She remembered,

There was attack on Proposition 209, Affirmative Action. I entered (my present university) when affirmative action was still allowed in California institutions and then after my first year it was then disallowed. I literally saw the population of Filipinos decline dramatically and this was in a very short period of time.

Ilocos couldn't help but connect the dots of her entrance into the academy and the decline of Filipinos after the repeal of affirmation action laws as evidence of how adverse, spiteful and unfavorable policies were regarding historically marginalized individuals.

As a result of the decline of the Filipino population on her campus, she explains how this ruling exacerbates the standing of Filipinos in higher education. She explained how this hostile act had affected presence of Filipinos. She stated,

We [Filipinos] are really underrepresented in the Academy but we are not eligible for any of the resources to support graduate education or even be considered for fellowships after we get our degrees that would help us advance our work because were considered Asian American – the model minority.

It was Ilocos' belief that the model minority stereotype was problematic because it assumed all Asian American have attained academic and socioeconomic levels over and above any other ethnic group when in fact many Asian groups are vastly underrepresented on college campuses. And according to Ilocos, Asian Amdericans are automatically disqualified

and perceived as undeserving of such resources. The perspective related by Ilocos was also shared by Quirino, a student affairs professional, who had worked previously at a Canadian institution. He reminisced about the overt hostility hidden in seemingly innocuous policies:

> I remember in the mid-nineties, there were a lot of atrocious policies in regard to affirmative action, bilingual education and immigrants. So I saw very clear attacks on people of color and I thought the University was a privileged elite space. Realizing this was all-political; I needed to have additional training in terms of organization, leadership and navigating my way around this, so I ended up getting my Masters degree.

Based on his observation, he understood that the attacks on the people of color supported by the privileged elite confirmed the warlike hostility of institutional polices. The policy regarding affirmative action continued to be is a contentious topic in the interviews of several participants. Ilocos, an associate professor at a West Coast teaching college, further explained institutional hostility policies as:

> An aspect of socialization, especially if you are a person of color or underrepresented person of color…I believe it's important to shift your mentality to understand access to this institution was mediated by some privilege that we may or may not have had.

> Across the interviews hostile institutional policies and procedures abounded as a topic. Capiz, a tenured professor at a Research Institute in the Pacific Northwest, succinctly capsulized the issue by bluntly stating his perception of the academy. He said,

> This is an institution that we may think it's an institution that obeys rules all the time—no. It's basically the decisions of white people. And if White people hate you,

you're not going to make it…because they have connections with publishers, they

have connections with scholars from other places – one phone call can destroy you.

His powerful statement offers clarity to institutional hostility that is malicious, cold

and unfriendly to those who do not follow the given rules. Fortunately, he has learned to

negotiate through the malicious game as he continues with his strategy. He stated,

In a way I taught myself to be an activist of a kind that works in the University like

this because I know that not to say screaming and yelling with fists up in the air in the

street is not good. But that system, that kind of protesting is not going to work here, I

know that. I'm a one out of 3000 professor; I can easily be shooed away. So you have

to be much more strategic about it. In a lot of ways that's the lesson for me in tenure.

Furthermore, Capiz provides a strategy to negotiate through hostility:

I had to remind myself I was constantly under the watch. But while I was being

watched, I had to follow the rules of the club. It's a game, it's a club. It's basically a

club of white people, white male people. Again, try to find a way to make the leaders

of the pack kind of like you or even see you as harmless.

The notion of being perceived as harmless creates an adverse and ill-disposed work

environment while under the guise of those individual that perpetuate institutional hostility.

Knowledgeable of in his experiences in the academy, Capiz provides a lengthy

example of institutional hostility that occurred during commencement exercises. He said,

Every time there are graduation ceremonies, for some reason, the organizers of

graduation ceremonies invite people [from] here in Ethnic Studies. I think "Oh my

gosh, what an honor." When we're led up to the stage, I notice at some point after

maybe the fourth time I did it (participated in the ceremony), [I wondered] why are

we always sitting in the front? Why are we asked to sit in the very front? Why are we always asked to do that? All these other professors more advanced in stature that us, higher in stature are all behind us and they actually complained! I began to sort of put things together and thought "they wanted to add color on the stage."

Distressed by the torment and embarrassment from this situation, he chides,

It just causes me a lot of anguish. It also infuriates me. Especially when I don't see it coming. Because sometimes I flatter myself "Oh my gosh, I was like genuinely invited." But then I look at the roster and it's like "Oh my gosh, they just wanted to add color."

As a result of these tactless improprieties, he realizes, "Who's being fooled here? To atone for the hostile mishaps, he recalls,

Suddenly I get to be in this committee to hire the next vice president for blah, blah, blah and I go to the meeting and I'm the only one who doesn't look like the rest (of the committee members) here. Of course if I protest, you know how they will read that… they'll say, "How could you think about it that way? We admire your intellectual blah, blah, blah. There is no safe place for these things.

As the sole Filipino faculty in his department, Capiz has been victimized as a token as he further explains the indiscretions that occur when as he advocates for Filipino colleagues for open positions, which he explains as the 'One Filipino Rule." Capiz said,

If there's an opening and I advocate for another Filipino everyone will say "Tsk, Capiz, you're already here." And I'm like "Really? We're not all the same." It's always like that. I'd say very seriously, "Oh, are you doing the 'One Filipino Rule' here?" We have three Japanese American professors here and nobody says anything.

Contrary to popular belief, not all Asians are supportive of each other as the passage

indicates. There was contempt through silence when Capiz questioned whether the One

Filipino Rule was in effect.

The third category to emerge under the theme, *Hostile Experiences Connected to*

Living in a Post-Colonial World, was *Student & Other/Faculty Interactions*. The hostile

experiences Filipino faculty members face is not limited to the treatment they received from

students, but also happens with outsiders. The following excerpts provided examples of

subtle form of hostility in the classroom environment as well as in the larger outside world.

Bulacan gave a rich instance of how hostility towards a Filipino faculty can be

perpetrated outside the academy. According to him, Filipino faculty especially encounter

overt hostility when they have to work off campus. In support of this Bulacan, an associate

professor at a southern institute, shared his encounter with a farmer. He remembered,

> In the mid-nineties, I was worked for this faculty member who was working on new
> cotton production technologies—genetically modified cotton, which is no
> commonplace. I did some surveys of farmers in the South and there was one time I
> was riding around trying to find the address to these farmers. There is one time at this
> farm, they saw me and they were just like, "No, get out of here boy, I don't want to
> talk to you." This was in southern part of South Carolina in the really deep, deep
> South, the boonies so to speak.

Intimidated and shocked by the farmer's adverse reaction, Bulacan quickly left and

was fortunate to find a safe haven at a neighboring farm (his intended location); he was

welcomed. In continuing with the category *Student & Other/Faculty Hostility*, Zambales, a

professor at an East Coast teaching institution, recalls the unfriendly and mortifying

experience she encountered in one of her first teaching assignments. As she recalled the story, as resentment was still in her voice,

In my very first undergraduate class that I had of forty five students--and that's huge...I had both undergrad and graduate classes...I can't believe they did that to me, but anyway, I forgot to introduce myself and just started talking and going through the syllabus. After about 10 minutes into the class, one of the student's raised their hand and asked, "Where's the professor? When are they coming?" I just rolled my eyes. When I think about it, White professors don't have to do that, they just start talking.

Additionally correspondence from students was occasionally seen as hostile as disrespectful, as presented by Zambales.

Some of these White kids, write me an email with, "Hey, I'm coming to your office hours today a 2 o'clock, blah, blah, blah." How are you just gonna say "Hey?" Granted, the majority of my students are so polite and they write, "Good afternoon, Doctor." But damn, when I get that "Hey…!"

Zambales continues to explain her strategy to curtail the unwelcoming emails.

I always sign my emails with "Doctor." So now all my students call me "Doctor" or "Professor" which still feels weird for me because I feel like I'm on a high horse, but it also puts a distinction, because even titles and how one is addressed is political.

Zambales refers to the same hostility and ageism transcends to colleagues of color and is distressed by the experiences of others. She explained,

So those are things that, especially as a woman (experience)…but even people of color in general [have the same experiences]. My African American specifically said

in class, "Please call me Dr. Parker." We had students who were older than us, in their fifties who came up to my colleague after class and said, "Do we really have to call you Dr. Parker?" My colleague, who's in his thirties, was like, "Yeah, I just told you that!"

Another example of unpropitious actions by students towards faculty has occurred around assignments when the work was not submitted in a timely manner. Capiz, a professor in a Pacific Northwest research institute tells of his experience,

It's hurtful when I overhear students or even crazier, graduate students comment when I inform them something (personal) happened to me so instead of returning graded papers this week I have to return them next week. I'll hear, "He's incompetent, he can't do it (grade and return papers) in the time allotted." But, I really don't care because I am the professor of the course. It seems like, I'm always, regardless of what position we have to contend with either professor or graduate student, I have to always try and negotiate and navigate my way through instance such as this all the time.

Theme Two: Experiences of Isolation Rooted in Existing Cultural Relational Patterns

The second theme, *Experiences of Isolation Rooted in Existing Cultural Relational Patterns*, is divided into two separate categories: *Internal* and *External*. *Internal* isolation was associated with intuitive feelings of loneliness, seclusion, and exile. External isolation was attributed to exclusion or physical isolation caused by actions or influences from outside environments. A majority of the participants expressed at least one factor of either *Internal or External Isolation*.

The first example of Isolation is provided by Davao, a core faculty member at a teaching college in the Pacific Northwest. He shared his feelings of deprivation and detachment as a graduate student at a Predominantly White Institution (PWI). He expressed his need for a sense of belonging, by stating,

> I had to find my own support through the community network at the university multicultural center that wasn't strictly Filipino American, but Asian American. It was a student organization, created by the students for the students to create a space for ourselves and introduce culturally relevant activities, workshop, and to have a safe space where you can talk about things, reflect on your experience as an immigrant or from a marginalized viewpoint. The multicultural center was a space for me to feel like I belonged.

> According to Davao, the multicultural center catered to a variety multicultural groups and the students who came there shared common bonds and interests. For Davao, the importance of belonging to a collective group lessened his internal isolation and gave him a function, purpose, and a feeling of belonging especially when issues of inequality arose. He further explains,

> When there are issues of racism or social injustice, it was often times silence and you don't have that same visceral reaction and resistance to that. So folks of color had to come together to create a space for ourselves.

The multicultural center became a safe harbor for Davao to help ease his internal isolation.

A similar example of internal isolation is provided by Zambales, an associate professor at a PWI situated on the East Coast. She shares her experience as a first-generation college student:

I was alone. It was completely different. Although, the summer before, I was lucky

enough to be involved in a Summer Bridge program that catered to first-generation

college students and students from high schools that had the lowest yield of minority

students of color entering the University system--that's how I got in. All the

participants were all really smart, kind of cocky kids, who were all valedictorians

too. I thought, "Oh my gosh, there's no way to distinguish who's who because we all

had the same credentials." But that was not reflective of what I was about to

encounter my first quarter there; the majority of the kids were White, rich White kids;

we were all mixed up with everybody else, the majority were White kids who I

definitely couldn't relate to.

Based on her experiences, the Summer Bridge program was remiss in desensitizing

the realities of college life.   Additionally, in Zambales's graduate program, her sense of

isolation was compounded by feelings of disconnectedness by her peers, as she received no

recognition, social or emotional support. She describes her sense of seclusion at a PWI in the

Midwest,

My social life basically consisted of my cohort of sixteen people and I was the only

person of color. So here I am from UC where it somewhat diverse, then I come here

to the Midwest and out of sixteen people, I thought, "Wow, ok?"

Her realization to being the only person of color in her cohort was one of

consternation that ultimately led to her to become withdrawn and detached from fully

participating in classroom activities. Additionally, she explained, "Of course, my professors

would tell me on the side, 'How come you don't say anything?'" It's because I was still

trying to deal with the shock of transitioning to this space. To culminate her experience of

isolation in the academy, Zambales provided an example of this reclusiveness has continued into her life as a faculty member. She states,

> I gave up a lot when I came out here. I gave up being close to family; I gave up being close to friends who have kids now; I'm missing a part of real-life stuff.   I'm going on sabbatical next semester and I'm already part of four or five weddings already! But, it's like I'm coming out of isolation, I feel like I'm getting back to what life really means. You can have all the publications you can have and you can be the most accomplished scholar, but in the end, what really matters?

In her opinion, her professional priorities compromised her personal choices. However, even though Zambales has made sacrifices and difficult decisions, she has no regrets, and offers the following,

> Regardless of all the challenges, I do not have any regrets. I know though, I need to move on from where I'm at. I need to be in a place where I can grow a little more in other ways.

> Another similar example of *Internal Isolation* is provided by Quirino, a full professor at a Canadian institution. He recalls his experience of aloneness as a graduate student at a Midwest PWI. Similar to Zambales, he had to negotiate this space of loneliness and remoteness from his primary personal relationship as a consequence of pursuing his Master's degree. According to him,

> It was rough. I hated my first term there. In part, I was completely homesick especially without my partner at the time; we had a long distance relationship. The starkness of a Black-White demographic plus politics were really jarring to me. Those are some of the things that have been difficult.

To exacerbate the feeling of aloneness, Quirino was dismayed at the start of his studies and explained,

> I started my graduate program with a seminar in cultural studies with two co-professors who I felt didn't have a solid grasp of cultural studies and were somewhat antithetical to it. I was miserable in the Midwest, just miserable! It was an alienating experience—so that was rough.

Quirino found the antithetical and detached attitude of his two-faculty colleagues regarding cultural studies distressing. As a result, he became withdrawn and somewhat aloof, which only served to heightened his feelings of isolation in the academy. Quirino's experiences in the Midwest proved were extremely gloomy, especially given the distance from his partner and the comforts of home. Fortunately, he was befriended by a colleague who helped him negotiate the academy and transition through the daunting experiences. He recalls,

> Dr. Wong who was from the history department was really a pinnacle in my transition from abject alienation to "this is how we navigate a new space" particularly as Asian Americans where the intellectual, political and demographic landscape is very much black and white.

For Quirino, the welcomed assistance by Dr. Wong indicated an immediate kinship and affinity towards newly appointed Asians in the academy to help facilitate and mediate *Internal Isolation* and helped him to make a successful transition into this foreign space. Unlike Quirino, other faculty members such as Ilocos didn't have anyone to help. She explained her isolation as a faculty member, "I didn't feel I had many mentors, like Filipino faculty mentors who had gone through the process of tenure already or being socialized to

publish because they're all just learning that too for their careers." In a sense she was deprived of any mentorship by senior faculty who could help her negotiate through everyday experiences in the academy and through the promotion process because of the low numbers of Filipino faculty in academia.

Again and again, it was not the singular experiences of the participants that created their isolation, but it was the cumulative and dailiness of being the other and the only that enforced the *Internal Isolation*. This phenomenon was described succinctly by Davao, a core faculty member at a Pacific Northwest teaching college, who provided an emotive description of the aloneness and isolation endured by Filipinos in the academy,

> Our experiences have been lumped, have been forgotten and are continually invisible. That's why in terms of space--a place where we are not invisible and recognized is at a collective level or a solidarity group with a larger mission that forwards different way of knowing the Filipino culture and identity.

According to Davao, Ilocos, and Capiz, the idea of being lumped together (as a cultural group) assumed an aggregation of other cultures with invariably few similarities. The result is a forgotten existence and hence an inherent invisibility in an academic context. Overall the participants intimated that as *Internal Isolation* continues, self-doubt grows and plagues marginalized individuals.

In addition to *Internal Isolation*, the second theme in *Experiences of Isolation Rooted in Existing Cultural Relational Patterns* consists of the participant's experiences of *External Isolation*, which are attributed to exclusion or physical isolation caused by actions or influences from outside environments. Various forms of isolation were evident as participants shared their experiences of *External Isolation*.

The feelings of *External Isolation* were especially evident with Filipinos who transitioned into the academy from outside of the United States and faced the added isolation as a foreign outsider. For example Bulacan, an associate professor at a Southern university, expressed his entrée into the academy. He recalls,

> I grew up and never left home before I went here to the United States. You can imagine sort of the shock living all of your life in the Philippines and then in a month or so you are here and having to start a Master's degree and so forth.

> According to him, the thought of leaving one's homeland and going into exile in a foreign country is the epitome of *External Isolation*, made even more difficult when you have an accent and there are language barriers and cultural differences that tend to sequester individuals into seclusion. Capiz, a professor at a Pacific Northwest institution, provides an extraordinary example of what it is like to be an outsider. Capiz, who was raised by his grandparents in the Philippines, was perceived as an immigrant throughout his academic existence despite his dual citizenship between the Philippines and the United States. His dual citizenship came at a cost, as his mother was recruited away from the Philippines by an American corporation. His encounter with isolation was exacerbated by separation and displacement as a transnational and he further explains,

> By the time my sponsorship came or whatever, I was already seven years old, so that's when I first came to the U. S. So I did my elementary school in California and then middle school I went back to the Philippines and went all the way to high school and then came back here to finish high school and then went to the University of California for one year. An opportunity came up to go back to the

Philippines. Besides I wanted to relearn my culture and spend at least one year in the Philippines for college and eventually got my degree there.

As a result of his multinationalism, Capiz explains that his colleagues perceived him as one who had the unique benefit and ability to freely travel between the United States and the Philippines at any given time, but who carried the burden and stigma of "foreignness." He recalled,

I was an object of envy and desire because I had access to first-world privilege and wore American-made clothes. It was commonly understood that I can leave anytime I wanted, which is a space of irony or contradiction in which a Filipino American is viewed both as an object of desire and as an object of envy--love and hate, right?

Yet he believed that from an American perspective however, he was viewed under a cloud of suspicion as he explains his inevitable return to the United States. He states,

I had a little bit of an accent (which now I hopefully don't have) I had to relearn the English language, and so a lot of people thought I was kind of a fake or fraudulent. I just wanted to be hip and stuff like that. I felt so alone in the U.S. context and the Philippines made me feel much more at home.

Another participant, Abra, who is an associate professor at a PWI in the South, also provided another example of isolation that he experienced with associations and affiliations in the academy. His experienced isolation that occurred at an after hours work site. He said,

I don't know if you're going to have a question on my experiences outside the university, but I had those experiences ... That extension appointment I had required me to travel to all parts of the South, set up workshops, conduct seminars and give presentations. It was a challenge because of how I was perceived here in the South

and other urban areas. But when I went to the countryside!? I probably went to some places where they probably had not seen somebody like me before and sometimes I had to be there at night. I'm talking with farmers and businessmen whose free time would only be after work. So I had to be there at night and make presentations at night. I had to spend time with them and get them more acquainted with me because they already knew in advance I was coming, but they probably were expecting a Hispanic person because of my surname. But then I show up and I'm not Hispanic.

As a person of color, Abra's felt beleaguered by his immediate surroundings, while required to meet certain individuals in an unincorporated area in the South, after hours and not meeting perceived expectations of being Hispanic. The particular experience Abra provided emoted obvious isolation, fear and danger. The circumstances of hostility in the academic setting were much more subtle in comparison to his experience in the backwoods of the South. In the academic setting, Abra first provides an example of senior faculty who are supportive and approachable and then compares and contrasts them to others who are aloof, withdrawn and disengaged in their face-to-face interactions. He continued,

I have to give credit to some senior faculty who are really just so approachable. When I working towards tenure, I think they were fond of me because of my [high] work ethic, such that, when I go to them for help, the don't hesitate, they're very supportive. In fact these are the same people who in my current situation regarding my promotion would fight for me to the end. But, there are also other people who have very high standards that I work with, but they're all very businesslike, not like with the others who made me feel like they wanted to be my friend.

Abra makes the assumption that individuals with high standards did not seek to have a relationship, professional or personal with Abra outside of what was necessary (in the academic workplace). Whatever truth there is to his assertions, the "businesslike" actions from others indicated a sense of disinterest or coldness towards Abra that are analogous and may be perceived as isolative actions and influences from outside sources. Isolation can serve a dual purpose. He practices sequestration and solitude, a self-isolation solely for the purpose of reflection, which is not indicative of any hostility or will-ill towards others. He explained,

> Well, I write at home. I'm very sensitive to distractions. When somebody knocks on my door or distracts me in the office, I cannot say, "No" even because my door is closed. I cannot pretend the door is knocking itself, it's so distracting. So I stay home, in a place where it's quiet and I can really collect my thoughts.

Additionally, other forms of isolation can manifest in the academy. Capiz and his experiences of feeling lonely or dejected provided other examples of such isolation. He asserted how the academy functions and how was able to negotiate his way through instances of isolation. He offered this description,

> Academia is an oppressive system. I tried not to lose my dignity and integrity as a person and a scholar. When I was untenured, I practically did not speak, I obeyed all the rules and told myself that this [process] was temporary...But at the same time, I didn't rock the boat because people who do that, let's just say, the tenure process is a way for the university or an academic institution to stop whatever it is you're doing if they don't like you. So in certain ways, I just tried to prevent myself from talking too much, because I knew that I was going to have a difficult time.

Capiz' account indicates his complete withdrawal, silence and removal of himself through his process of tenure as he "practically did not speak," "didn't rock the boat," and "tried to prevent himself from talking too much." Additionally, there is a component of fear that resonated through his quote as any adverse action or rhetoric perceived by senior faculty as adverse may have grave consequences towards his tenure application process. During his evaluation period, there is a sense seclusion and sequestration that an untenured faculty must endure while under the guise of senior faculty. Capiz recalls his strategy on how he overcame some feelings of isolation. He shared the following,

> I had to remind myself while I was constantly being watched that I had to follow the rules of the club. It's a game, it's a club of White people, White males. I had the leaders of the pack kind of like me or see me as harmless because I have seen people get punished.

This recollection suggests that he was concealed, hidden from sight until it was appropriate for him to be seen or noticed. Furthermore, he was disciplined to present himself as non-threatening, meek and present himself to a subordinate role of passivity. He understood his positionality in this dynamic and added,

> I'm one out of three thousand professors; I can easily be shooed away and I've witnessed people who have been denied tenure and they are scarred forever. It's awful. I have known and seen people and I could see the effect. Maybe a lot of them have gone on and moved forward. But I could see how negatively how parts of them have been so violently destroyed because it's like the entire world of academia giving you an evaluation.

Theme Three: Feelings of Self-Doubt Entrenched in Memories and Reinforced by Daily Experiences

The third and final theme, F*eelings of Self-Doubt Entrenched in Memories and Reinforced by Daily Experiences*, underscores how self-doubt is manifested through memories of cultural messages and functions in daily experiences. This theme encompasses two separate dimensions: *Cultural Messages* and *Remnants of Internalized Oppression*. For these participants *Cultural Messages* are a set of values and/or principles that are derived from Filipino popular beliefs, customs or traditions that have been handed down through the generations and encourage and instill obedience to prescribed social ideals. *Remnants* of *Internalized Oppression* are a self-imposed belief of doubt, indecision or a lack in confidence of one's personal agency. Examples of *Cultural Messages* and *Remnants Internalized Oppression* permeated through the majority of the respondents.

The *Cultural Messages* that were expressed related to a variation of traditional ideas associated with the understanding of the colonial history of the Philippines emphasized the value of education, and conveyed mutual respect towards other individuals. The implied message of having and understanding one's cultural history as it relates to colonialism is relevant as expressed by Abra, an associate professor at a Southern PWI, who provided insight into to the cultural messages he received regarding colonization. Furthermore, he succinctly explained how such messages manifest as self-doubt,

> … ours is a race that has a very serious case of inferiority complex because we have been conditioned to think that way for many, many, many years by different sets of people, different sets of colonizers…My take on that is that there are colonial influences that we cannot just undo…And probably coming here to the U.S. would

probably help undo just a little bit of that but not all of that…You come here and you try to adapt so maybe you'll be able to correct some of them but not all of them.

In this explanation Abra is referring to the different sets of colonizers --- the Spanish, American, and the Japanese --- all of whom have historically taken part in one form or another of colonization over the Philippines. According to Abra, he is compelled and continues to accept the influences by the various sets of colonizers. It is the *Cultural Messages*, left and implanted by the colonials that are now embedded in Abra's psyche. Paralleling Abra's assertion of colonialism, Capiz, also a scholar in Filipino American history and a full professor at a Pacific Northwest institution, further explains the complexity of colonialism. He states,

> The history of colonization traumatizes your psyche because it tells your psyche your original culture is not as good. But on the other hand for you to forget that or for you to value another culture other than yours means that you always have to give yourself signals or signs that there's a difference between your culture and the other culture. So that whole trauma thing is fascinating to me because it basically tells a story of colonization.

As Capiz asserts, there are constant messages that exude Filipinos as an inferior group or a deficient culture. His statement represents a conundrum that exists whether Filipinos are in the United States or in the Philippines or elsewhere in the world. Filipinos are always overcast by a cloud of uncertainty about their American identity or their Filipino heritage.

Another participant, Ilocos, an associate professor at a West Coast teaching college and as a scholar on Filipino American studies, provided a general perception regarding Filipinos and how the cultural history of *Cultural Messages* embedded by colonialism

influenced their lives. "Filipinos in the United States are definitely impacted by this long

legacy of the colonial relationship between the US and the Philippines." She believes the

Filipino American and colonial relationship is inextricably related to the Filipino history and

the notion of postcolonialism are inherently bound together. She added, "I think the term

postcolonial is also dangerous because when we say postcolonial were almost making the

assumption that colonial relationships are over or were beyond it. Whereas I might argue that

we're in this neocolonial."

Similarly, *Cultural Messages* were also evident matters of personal identity as

conveyed by Zambales, an associate professor at an East Coast Institution, who remembered

her graduate student experiences. According to Zambales, her Pinay identity was challenged

in the classroom environment. The difficulty of this situation was exacerbated by a set of

tacit assumptions held by her colleagues as they asserted that she was the authority on all

things racial. She explained,

> Every time an issue of students of color would come up or anything about difference,
> they would all look at me. So I was designated to speak [on behalf] for all people of
> color or I was completely invisible—it was one or the other, I was never in
> between. I was also having to deal with that [uncertainty] and understanding my
> place. So if I say something, I better be sure as hell careful because if I say
> something, I'm also representing the Black folks and Latinos too.

Zambales knew that the only reason that she accepted the responsibility of speaking

in her classes for people of color and that the only reason that she was anxious about getting

it right were directly connected to the *Cultural Messages* she accepted about taking on the

"burden" of the race and about her obligation to prove the worth of her disenfranchised group

to her classmates. But Zambales also believed, based also on her *Cultural Messages*, that regardless of the uncertainties that occurred in the classroom setting, that educational attainment is a highly regarded by Filipinos as a mechanism to overcome the devastation of colonization and the negative messages that have been forced on the Filipino culture.

Correspondingly Quirino, an associate professor at a Canadian institution, also discussed the *Cultural Messages* related to the value of education, when he said, "I think for many immigrants and for a lot of Filipinos, they want to know what I'm going to do with my education because it is quite an investment in terms of time, money, and resources." According to him, being as immigrant himself, there are difficulties in adhering to these cultural values without any resources. Quirino explains his dilemma in deciding on a medical profession, which was recommended by his parents over his choice to pursue a social science discipline. He recounted,

I think for a lot of immigrant parents, especially with my parents they wanted me to have a "solid" job as well as a career. For them, they saw the medical profession as a "solid" and professional career...In terms of my switching, my parents were perturbed because they did not know that I would do with it by switching from premed to liberal studies because I thought liberal studies would give me breadth, it would enable me to combine English literature and U.S. history I didn't have to choose English or history. My parents questioned, "What are you going to do with it?" So I feel at that moment, I was also distancing myself; I wasn't being a good son so to speak by choosing my own path. I didn't really know what kind of career I would take. So, one part of me felt really, really excited – I'm following my passion, my interest, what I felt would be good for me. On the other hand I felt really disobedient and reckless.

Disobedient in terms of my parents and my parents' wishes and reckless in terms of "I don't have a career plan."

The *Cultural Messages* provided by Quirino's family suggested that a medical field would appease his parents over what he desired because the medical field could to provide a more "solid" economic base. This experience is echoed by Ilocos, who is currently an associate professor at a West Coast teaching college. She shares her similar experience as she explained,

> I went to college because as was communicated by my parents, college was a mechanism to secure economic stability. I went into biology not because I had pressured to become a doctor or a lawyer. They always say Filipino parents pressure you; I don't think Filipino parent's pressure you necessarily, they're just going to encourage you to do things that they've heard about and those are the careers we hear about that equate to economic stability.

In a more rebellious spirit, Davao, a core faculty member shares his angst and trepidation in following cultural norms. He explains is resistance in the following passage,

> Who wants to please their family or feeling that my priority was to make my family happy, especially when I was constantly told of the sacrifices they made for me, they never let me forget it—this is what I had to do. That's something I struggled with until only recently but, I've been able to get through it...I think I am over that because I graduated and I finished and I was able to get a job.

The *Cultural Messages* forward by these examples give a sense of self-doubt when careers in the medicine, legal field or tenure fail to materialize. However, the successes of

educational attainment in careers that are sustainable are positive message to be considered

and equate cultural acceptance and a perception of economic success.

Overall, *Cultural Messages* instilled at early age have a lasting impact. Abra spoke

about how the culturally embedded message of respect towards elders or individuals,

especially those with an elevated social stature, affected his academic experience. As an

associate professor at a Southern PWI, he recalls certain instances with when he used this

cultural norm of minding ones elders to his detriment. He explained,

> Being told by my supervisor, someone higher than me (in rank), I put some respect in
>
> that (meaning Abra respects his supervisors opinion and decisions) even though I
>
> don't want to allow myself to be manipulated (suggests he will not allow himself to
>
> be exploited, used or controlled by anyone subordinate to him or his immediate
>
> supervisor). Again, this is a reflection of some cultural values for me being a
>
> Filipino.

In explaining his dilemma, Capiz, an associate professor at a Pacific Northwest

Institution, also asserted the idea of respect, framing it as political act. While he is

apprehensive about the unintended penalties and consequences for disregarding the

diplomatic relationships, he is still torn between balancing the Filipino *Cultural Messages* in

his new academic workplace. He explained:

> It's always (political) navigation on whom you say, "yes" or "no" to and what the
>
> consequences will be. I know that I stand out as a Filipino American and I'm happy
>
> about that because I'm proud of who I am an I'm proud that this university supports
>
> stuff that I do. But on the other hand, I know that one tiny mistake I do, it's not just
>
> me, it becomes, "Oh my gosh, these Filipinos," because I'm the

representation. That's why I'm very careful about these things. I know that I'm

going to be proven guilty already and second of all, it's me and the people who are

like me, and that's a crazy thought because it's like you're always conscious of how

you behave.

The potential of what can happen leaves Capiz very apprehensive in his dealing with

individuals on and off campus as their unpredictable actions have direct repercussions on his

already delicate perception from the academy. To assuage the self-doubt and hesitancy of his

academic standing, he uses avoidance as a tactic to ease any provocation and clarified:

I don't go out drinking with my students because I know that if any vice president

sees me or whatever on Facebook, I know that they can use that against me. I'm

always very, very careful of that because of my career. Of course, practically

speaking, I don't want to lose my job. But I know on the other hand, this will add to

whatever stereotypes they have about Filipinos.

Furthermore, his interactions off campus immobilizes his freedom and instead instills

a perpetual state of self-doubt, uncertainty or hesitancy to act based on his perceptions of

how the academy may perceive him.

Others participants also experienced self-doubt that seemed directly connected to

Cultural Messages. For example, Zambales spoke about her entry into the academy as a

tenure track professional. She remembered that she continually experienced self-doubt

regarding her application, acceptance and perseverance in the academy, recalling,

I told myself if I didn't do this (accept a tenure-track position) I wouldn't ever know.

I have this opportunity in front of me, let me just try it. In my head, I thought, I'll just

try it, because I knew that if I didn't do well, I could probably maybe go back and do

what I did before. So, I kind of felt, "Don't have all this pressure on yourself—if you

do (get the position) ok, cool." I told myself, after I got the job, "let me see if I make it

through my third year review, and then you go for tenure…let me see if I make it

through third-year review, ok cool; but if I don't I can always go home.

The *Cultural Message* expressed in her story was that because of the inherent bias

that exists in the world against Filipinos that she could not count on any process being fair.

She has been taught to work hard and even to work harder than others, but that in the end,

circumstances may not work out as anticipated. This *Cultural Message* compelled her to act

in accordance to her cultural beliefs. Another example of *Self-Doubt* was evidenced in my

interaction with Zambales prior to our interview. Zambales, an associate professor at an East

Coast teaching institution, exemplified how self-doubt permeates her existence in the

academy. Recently promoted to associate professor, she expressed her concerned about her

exposure or being recognized as a participant in this study. I assured her anonymity and

confidentiality for her participation. However, hesitancy continued to resound in her voice as

she said, "I think there's this sense of 'they might find out who this person is or who's

talking because they're so few of us'…we know each other really well and that's fine…but,

that's why I'm here at home now."

Another *Cultural Message* that was expressed by the participants was offered by

Abra, who articulated how passivity, has become a tactic used by Filipinos to remain safe

and also how this passivity is fused with the notion of diligence. In other words a person

who is passive and is perceived as diligent and hardworking is therefore useful to the

colonials. Abra provides clarifying comments, when he stated,

I don't think any Filipino have stopped being diligent because it (passivity) worked in the past, they still continue to endure (as they are instructed). I think this is a product of years and years of value information (hard work and diligence) in the Philippines, which is how we were raised.

Overall, the deconstruction of *Cultural Messages* seen in the statements of the participants necessitated a thoughtful analysis of how some messages can perpetuate self-doubt, but at the same time provide a method of coping within a more powerful system. As an associate professor at a West Coast teaching institute, Ilocos concisely explained how *Cultural Messages* suppressed Filipinos. She said, "I think that if we diagnose ourselves that way, then were already positioning ourselves to be in the deficit. I think the notion of possessing a colonial mentality is often treated like it's a condition, inflicted upon our community."

The second category, *Remnants of Internalized Oppression*, relates to self-imposed messages that transcend into a belief that undermines one's personal agency and communicates that as a member of a disenfranchised group you are inferior or less than others of the majority or norm group. For the faculty members in this study that often manifested in them comparing themselves to their colleagues, especially as it related to credentials and work performance.

Zambales, an associate professor at an East Coast PWI, can directly connect some of her moments of self-doubt to her struggles with internalized oppression. This is evident in her discussion of being evaluated by the testing process. She explained,

I was suddenly feeling maybe I didn't belong—I'm not as smart, I didn't do as well on those tests. I thought I was really good at math, but then I ended up having to take

a math that was below the beginner math because I started out as an engineering major. Those things started messing with my head thinking I wasn't good enough to be at UC.

Zambales began to doubt herself in an academic environment after being exposed to students in which she could not relate, which resulted in her feeling displaced, compounded with her negative perception of having inadequate math skills. The *Remnants of Internalized Oppression* spoke to her about the ability or inability of Filipinos to think, understand, and be academically equal or smart. It did not help her self-doubt regarding her intellect that her initial introduction to the college experience was facilitated by a Summer Bridge Program to help mitigate the perceptions and expectations of college life. Unfortunately, the result of her experiences was fruitless and resulted in her hesitancy to actively participate in the classroom. She further explains,

I was the most quiet kid in class. I hardly ever said anything because I was still trying to process in my head, what it meant to be a Pinay; what it meant to be a Filipino American. They didn't see me as a Filipino, just as an Asian girl.

As Zambales has gained tenure, in her academic workplace, she is still uncertain about how to behave or what she can and cannot say. This internalized oppression has followed her into the present and affects her daily interactions or actions. She expounded on this when she said,

Now that I have tenure, some people have said, "Yeah, just say whatever you want." But I am hesitant because there are certain ways to navigate this political arena— either I bite my tongue and don't say anything at all or go off. But remember, a senior professor is going to remember that one time I go off and maybe he'll be on a

search committee and think, "I'm crazy; a ticking time bomb." As a first-year tenure committee member, I can't believe what they say about other people and I wonder what they said about me?

The accounts provided by Zambales concisely describe her negotiation with self-doubt in her academic journey. As she spoke, she reflected on many of the lessons she learned from academic experience and specifically her tenure process because she never had time for self-reflection and she realized:

I was really hesitant and doubted a lot of things and now I feel…oh my gosh, has it become so much of a habit that I've forgotten how to…like I'm afraid…now what? I can actually say whatever I want to say now and not feel like there's consequences.

The relevance of this understanding represents Zambales' uncertainty and her self-doubt on her life as an academic. Admittedly, she understands how the *Remnants of Internalized Oppression* drive and direct her course as an academic.

Within the words of the participants, self-doubt become inherent as Filipino faculty members wrestle with feelings of inferiority, comparing their work performance to that of their colleagues. Capiz, an associate professor at a Pacific Northwest research institute, shares similar experiences of a time when he felt that he was that he was not a member of the academic club or that he was somehow not a legitimate delegate with the prerequisite publications. He said,

This is a place in which I didn't know anyone and I was like the mob, driven away. Also, I had no (published) book at the time yet I had a lot to prove, but didn't have anything to show…I was just a starting teacher.

His loneliness in feeling like a criminal outcast and a beginning teacher left him in a state of questionable uncertainty regarding his credibility and existence in the academy. He internalized those thoughts and explained further:

I was starting the tenure process or even before that, I was situated in this field of study called Filipino American studies, not even in Asian American studies although I was teaching coursed in Asian American studies, my work definitely including all of my essays were Filipino American. I was proud of that but I was also very worried about that because it's not a recognized field.

Adding to this dilemma was Capiz's belief that his research on Filipino American studies was unrecognized and that other's opinions about the worth of his research further undermined his situation. He surmised,

My assumption in academia is that your work is valued in relationship to the value of your field. So, if you're a social scientist, the population groups you're studying are worthwhile to study and tell us something about a larger picture, it always has to be like that. The subject of my studies (Filipino Americans) are not…they're less than one or two or whatever percent of the population, so I was afraid all my reviewers would say my work is too specific.

Capiz' perception of how scholarship is viewed in the academy has led him to believe that his work is of negligible importance, which further exacerbates his mindset of internalized oppression, as evidenced in his words,

So, I'm thinking at that time when I was beginning my tenure process—how do I present myself out there? Here on campus, I think I was fine. People understood what I was doing because I taught the "big" (large enrollment) American ethnic

studies classes. But outside the campus, our tenure process involves a review of your work from other places from the perspective of people outside your campus. I was very, very afraid of that. I was in a way lucky that I was able to publish my book during the tenure process—that's one of the requirements that you have a book in hand. But, I felt like it was such a lonely experience at the same time because there were very, very few of us who were Filipino Americans and so for me to talk about this predicament—not a lot of people will understand.

Other examples of how the professional environment provokes old beliefs of inferiority or internalized oppression often center around the production of or dissemination of knowledge, in written and oral forms. As an immigrant of the Philippines, Abra, also an associate professor at a Southern university, explains precisely the source of his uncertainty and how it is related to his verbal and written communication skills as he stated,

> I put a lot of pressure on myself to speak well and to make a lot of sense, to make sure that I talk about things that are more relevant than they (staff, faculty, and clients) would be interest in. I was always worried throughout every presentation if I was getting my message across well.

He continued,

> English instruction, education in the English language is very rigorous. We probably would be deficient only in communication because we have accents; we are used to some idiomatic expressions that are actually funny or ridiculous. So always when I'm writing, I'm always worried whether it's acceptable or not. I put too much effort and pressure on myself and become a perfectionist because I have an inferiority complex. But in the end, after years of these kinds of experiences, I realized that I

tried so hard doing that in the past, but it always turned out to be okay. So through

time, I've been able to cure some of that inferiority; I've gained some confidence so

that even now when I sit down and start writing, I still have those doubts and worries,

but not that much anymore.

Abra is adamant that falters in speech are perceived as deficiencies in academia and that this

feeds into a cycle of self-doubt.

In much the same way, these sentiments on writing are expressed by Zambales, an

associate professor at an East Coast institution, who compares the writing of her colleagues

to her level or writing, as she explained,

I see it with other people who are scholars, not other Pinays and Pinoys, but other

scholars that I see that…I think my work is as good as theirs, but they're getting all

the accolades and awards and being recognized is just this and that…not that I need

the recognition, but it makes me wonder.

Furthermore, Davao, a core faculty member at a teaching college in the Pacific

Northwest, spoke of how struggling with internalized oppression, one of the manifestations

of colonialism is part of everyday life. He stated, "I talked about colonialism with a

colleague and how it is still prevalent in everything that we do today and sometimes you

don't even realize it." Davao believes that this lack of awareness on the effects and

prevalence of colonialism is at times a way of coping. This condition of inferiority is also

prevalent in Abra's account when he stated,

I think we probably were conditioned to have this inferiority complex and I still have

that... You'll probably notice when I'm speaking, I will pause for a while because just

to undo some of the things I got used to when I was speaking English in The

Philippines…it's about collecting [my] thoughts and also being confused with pronouns because it's a product of our language...In my master's studies, you know, fresh from the Philippines, it was difficult because like you have peculiar ways of writing in the Philippines; you're so used to being too redundant and it's always like this mentality, or this tendency to impress.

For Abra however, he claims that having an inferiority complex as positive aspects, as he explained,

I think that having an inferiority complex actually has a good consequence...The only good thing about that is for some people is that they were able to use a sense of inferiority in a positive way because they wanted to assert themselves in a different way that actually became very, very beneficial in their line of work.

Capiz, a professor at a Pacific Northwest institution and of the same generation as Abra added,

It (colonialism) continues and it's hard to get away from that (internal oppression); it's hard to imagine a space outside of (colonization), like if you ask yourself "What would have been had the Spanish not come or had the Americans not introduced us to Western education...I don't want to dwell in that because it can be immobilizing.

Capiz believes that interrogating internal oppression is an opportunity to gain insight into the destructiveness of colonization and explained,

It's a learning context, it's can be a learning site to understand colonization better especially for (younger) Filipino Americans who probably have a different way of understanding colonization. Immigration and same-sex marriage are coded to us as regular stuff (norms) but can be deconstructed in the same way because they

(colonizer, the meritocracy, the academic hegemony) are the ones though I think perpetuate even deeper forms of racism and sexism.

The thoughts articulated by the participants' confirm that an internal oppression within the Filipino community still exists and has a special significance in their lives in the academy. According to the participants, the challenge is to find their space in the academy and to acknowledge their worth and contributions rather than listening to those whispers about inferiority that are sponsored by the *Remnants of Internalized Oppression*.

Theme Four: Learning As A Community and Cultural Matter

The fourth and final theme in this study *was Learning As a Community and Cultural Matter*. It was determined from the data that the Filipino faculty in this study existed in isolation from other academics and that they lived in opposition to other faculty members. As a coping mechanism the Filipino faculty in this study relied on community for survival and for their academic development. The community, as it relates to the faculty, in this study is the community or family that they created inside the academy, whether that was at their institution or with a network developed with other Filipino faculty that they met at conferences.

This was explained by Zambales, an associate professor at a Research I institute on the East Coast. She has learned incidentally through the experiences of other Filipino faculty to seek out similarly situated Filipino faculty not only as support, but as writing partners. Zambales stated,

> I certainly have community with C_____ or I_____. Although we don't see each other all the time, we have an understanding. I know I could just pick up the phone and talk to I_____ who I haven't spoken to in months, but know that we have each other's

back. I know that if I ever wanted to do a project like an edited book, like the one that C_____ and I did, that I could just pick up the phone and be like, "I need you to write an article on this." And know that there's a good community of Filipino scholars and it's just being able to maintain that. We're so far away from each other, right? Because they would never, ever hire two Filipinas or Filipinos in one department.

Community was also essential to Davao, a core faculty member at Pacific Northwest, who said that as a result of his circumstances in the academy, he learned that being a part of a Filipino circle of faculty was the way to endure. He expounded,

So the sense of community is very, very important. I mentor a lot of students and I always encourage them to nurture and engage with many communities it's not just your mentorship communities. There are different sets of groups that you can turn to. Always think of collectives. To me that's more rewarding and that's also a way to survive and flourish in institutions like ours that's actually set up for us to all fail. See, it's like a very individual institution; people from our cultures of collectivities are now inside, but it's like trying to fit a square peg into a round hole. So it's like you're always in that position of not being able to fit in and so you look for people who feel the same way, because you don't want to be eaten up by the system.

As Davao advocated for his students to become involved a collective community, he provided an example of his current involvement with an internal community. He sees his experiences with his Filipino community as transformative in nature. He stated,

I really feel that what's nurtured me and kept me going has been my involvement with my Filipino community group, which is very active and grounded in social

movements. I'm a part of solidarity organization, the Critical Filipino/a Studies Collective. We are nationwide and relatively new. As Filipino Americans scholars are peppered all throughout the United Stated and we have to think about new ways of advising and supporting our scholarship. One of those ways is through this collective of a network of scholars that support one another in terms of our research and supporting new generations of graduate students. Who better to write about us than somebody who's involved in the Filipino community, rather than someone who's an outsider and interrogating them on their relationship to our community? That's an important question: Are you with us or are you against us? Or are you doing scholarship for us or as a paternalistic means to climb an academic ladder? We need thinkers, scholars, researchers that are doing work with us and about us and for us.

Echoing similar sentiments on the importance of belongingness as Zambales and Davao, Ilocos, an associate professor at a West Coast teaching college, has been transformed by her experiences of researching and teaching. She expressed her feelings about the importance of her mission to represent Filipino Americans in textbooks. She explained,

From a personal perspective, my scholarship would no longer be for the people I'm working with or that I'm working for – it would be for my professional development and that's where I think I've been able to navigate my career because it's nice to be grounded in a community rather than your own personal professional development because I hold you accountable to actually doing the work and making sure the work is good.

She continued her discussion of the importance of Filipinos representing other Filipinos is a responsible and positive way by explaining that she feels compelled to write good work, but that for now, she has to,

> … accept that the scholarship on Filipinos that is out there right now is not going to be representative of my experience nor my Filipino community. So, that is another piece of information I share with Filipino students that I mentor because sometimes they will read the texts and feel less Filipino. And I'm like, "no, you're just as Filipino as the Filipinos represented in these texts." But, we need to write our stories. I would say the community, the networks of other Filipino scholars as few as we are; there is a network because there are so few.

In a like vein, Capiz, a professor at a Pacific Northwest, Research I institution, felt that it's a necessity to pass on what he has learned about the importance of culture and community to his Filipino students. He offers his students the following advice:

> My advice would be to find that community what does it have to be all Filipino but at least a good number of people who understand what you're going through is a Filipino who have some experience with it because I was nurtured by a community like that and I try to replicate it and it's not a guaranteed formula for a budding student, but I think it matters a lot, especially because we're from a culture of collectives. I would encourage people like you to nurture the sense of community and you can form that community in your own place; and there are cyber communities. But once you have that -- it's part of trauma too -- then you feel less alone. You feel less isolated. You have people to turn to. You have conferences to look forward to. You know that caucus meeting, every conference, I always look

forward to that, I never miss that. You know how it is when it's like a room full of

Filipinos… Sometimes we have vocal fights, but that's very rare. At the same time,

even if they're enemies or whatever, they don't agree with each other, they're in the

same room. So see, it's like the community still matters. I have issues with some

people, they have issues with me, but still we gather for one hour and a half in a

conference and all of us get refreshed.

The data provided by the Filipino faculty who spoke to this theme, *Learning As a*

Community and Cultural Matter, demonstrated that they had learned through their isolating

and hostile experiences, which were disorienting dilemmas, to embrace their culture and to

find a culturally bound Filipino support system. Furthermore, their incidental learning

experiences had contributed to their transformational experiences that resulted in them

becoming even more embedded in their communities for survival and support.

Chapter Summary

The purpose of this qualitative study was to examine the experiences of Filipino

American faculty members in North American colleges and universities and to ascertain how

they negotiated through societal, institutional and cultural barriers. The findings in this study

revealed that Filipino faculty members in the academy encountered both covert and over

forms of hostility from other faculty members, the academic institution and students.

Secondly, findings from this study indicate the impact of isolation is prevalent in their

perception and how they are perceived in the academy. Lastly, the data suggests the

influence, magnitude and value of *Cultural Messages* can problematize the academic

existence of Filipino faculty.

CHAPTER 6

CONCLUSIONS AND DISCUSSION

The purpose of this qualitative study was to examine the experiences of Filipino American faculty members in North American colleges and universities and to ascertain how they negotiated through societal, institutional and cultural barriers. The research questions that guided this study were:

1. What societal and institutional barriers did Filipino scholars encounter in their academic pursuits?

2. How did Filipino scholars negotiate societal and institutional barriers?

3. In what ways did culture impact the academic experiences of Filipino Scholars?

4. What is the nature of the learning that occurred in the academic experiences of Filipino faculty?

This chapter contains four sections. The first section presents a summary of the study. The second section discusses the conclusions from the findings. The third section provides implications for theory and practice. The fourth section offers recommendations for further study.

Summary of the Study

A qualitative design was employed and data were analyzed using narrative analysis. Seven participants from institutes in the West Coast, Pacific West Coast, Southeast and East Coast and one Canadian institutes were purposefully selected to participate in the study. As part of the criteria, all seven participants held terminal degrees and currently held faculty positions. The range of age for the participants is 35-50 years of age. Face-to-face interviews were conducted either by face-to-face or via videoconference ranging from one to

two hours at length, using a semi-structured format. Secondary data include observations, field notes, journal entries, CV's, articles, university faculty profiles and book chapters written by the respective participants. Both sources of data were analyzed using a narrative analysis to derive the study's findings.

For research question one, three themes emerged regarding societal and institutional barriers encountered in their academic pursuits. These themes were: 1) Hostility between Faculty/Faculty members, 2) Hostility within Institutional practices, and 3) Hostility between Faculty/Student Relationships. For research question two, Filipino scholars learned to negotiate societal and institutional barriers by first experiencing Internal and External situations of Isolation and became self-directed and negotiated through such barriers. For research question three, two themes emerged regarding the cultural impact: Cultural Messages, and Internalized Oppression.

Conclusions

Four major conclusions can be derived from this study. The first conclusions that can be drawn from this study is that hostility permeates the Filipino American faculty experience. Secondly, Filipino American scholars desire representation and validation. Third, cultural messages persist as a colonizing influence. The fourth and final conclusion is that the learning processes for Filipino American faculty are rooted in transformation and incidental learning.

Conclusion One: Hostility Permeates the Filipino Faculty Experience

A hostile environment is one that results in an adverse, contentious or unfavorable working environment. In this study Filipino faculty members experienced varying degrees of hostility from covert actions to overt verbal attacks and attitudinal actions. Additionally,

hostility was perceived to occur through institutional policies and procedures, faculty and student relationships and other instances outside of the academy.

Filipino faculty members in this study confronted their experiences of hostility as a disorienting dilemma and became self-directed and learned how to negotiate through incidents of incivility. This study of Filipino faculty members in higher education is unique and as a result, empirical data or literature specific corroborates the data findings are generalized with literature to faculty of color. Data is rarely presented by specific groups within categories such as Filipino (Gay, Dingus & Jackson, 2003). The experiences of faculty of color provided a semblance to the data of this study. There are obviously empirical research studies that are clearly related to faculty of color. However, much of the research is a compilation of collective voices from specific ethnic groups such as Asians, African American and Hispanic contexts (Turner, Gonzales & Wood, 2009). However, the intentional aim of this study is to deliberately illuminate Filipinos in higher education and to draw a distinction from other faculty of color (i.e. African American and Latino/a) and more importantly commonly aggregated data of Asian Americans.

There are empirical studies on Filipino American, but is limited to students at the undergraduate and graduate levels (Buenavista, 2010; Maramba, 2008; Nadal, Pituc, Johnson & Esparrago, 2010). Of the rare articles that exist, Johnsrud and Sadao (1998), provided one excerpt from a qualitative study of a Filipino faculty member who provided her experience of being bicultural and learning how to maintain a dominant ethnic culture while increasing an awareness of another cultural set of values and norms. Unfortunately, this misses the mark again as concerns relevance to faculty experiences.

The recurrence of the themes signifies the relative importance among the majority of the respondents. Additionally, relevant literature from the African American, Latino/a and Asian perspective that is applicable to the themes was discovered. According to Johnsrud and Sadao (1998), when any academic embarks on a teaching career, he must confront three challenges — tenure, promotion and recognition. He must be continually evaluated on his ability to teach, conduct research, publish and perform other duties within and around the campus in order to augment the relationship between the institution and the community. According to the data, the context of Filipino faculty members problematizes the perspective forwarded by Johnsrud and Sadao on the assumptions of race, gender, and language. In contrast, a study by Niemann (1999) succinctly describes the experiences of Latina faculty as they overcome prescribed obstacles (i.e. tenure, promotion and recognition) that they immediately face another set of obstacles, which are generally grounded in the undermining attitudes and behaviors of people within academic institutions. Hune (1998) asserts that Asian Pacific Americans (APA's) are most estranged as they enter the academy and encounter additional forms of hostility related to stereotypes, class, and other biases. Hence, there is a requisite need to contextualize the experiences of faculty of color and interrogate normative assumptions to elucidate the expectations for a successful career path for faculty of color.

In adult education, Brookfield (2006) asserts the notion of an Imposter Syndrome that suggests feelings of awkwardness, apprehension and self-doubt are experienced in the classroom. This understanding is typically associated with individuals returning to the classroom setting after an extended absence. However, the Imposter Syndrome is applicable from the faculty of color perspective, with similar feelings of self-doubt, which were

compounded by other assumptions. By connecting the statements of Johnsrud and Sadao (1998), Hune (2002) and Niemann (1999) elucidated the need to incorporate contextual nuances to faculty of color to understand their experiences in the academy as resulting from their noticeable differences of race, ethnicity, gender and sexual orientation. Their differences exacerbated discrimination, isolation, and marginalization. The data in Chapter Five, provided examples of what Filipino faculty members faced in confronting the three challenges of tenure, promotion and recognition. The realm of publishing is inextricably connected to the academy and also perpetuates a form of hostility with the collusion of publishers. Filipino faculty members revealed adverse experiences with publishers citing lack of support or disinterested to their scholarship.   Typical responses from publishing houses regarding research on Filipinos is "not marketable", "too specific," "insignificant" or "redundant."   Based on their accounts, varying degrees of hostility from covert actions to overt verbal attacks and attitudinal actions were also evident in bias in hiring, language/accent discrimination, tokenism and support for research.

Conclusion Two: Filipino Scholars Desire Representation and Validation

According to Pew Research (2014), Filipinos are the second highest demographic population group in the United States and are among the least represented in the academy. On the contrary, the data suggests Filipinos are constantly misrepresented, rejected, and interrogated. Furthermore, their presence and scholarship is perceived as having little value. The lack of representation is a result of aggregated data among other Asian groups. Aguirre and Turner (1995) assert people tend to lump Asians together because of their physical appearance, without the realization of distinct histories, languages and cultures. Furthermore, aggregated data fails to provide specific facts and figures of specific Asian

groups (Filipino), but instead offers statistics that allows researchers to draw their own conclusions regarding other cultures that ultimately misinforms through inaccurate data. An example of inaccurate data is related to the concept of the Asian model minority myth which forwards a universal assumption and perception that Asians attain educational and socioeconomic levels higher than any other ethnic group including Whites (Takaki, 1989). Additionally, Min (2009) reports educational access and attainment for Filipinos is markedly lower than their Chinese, Japanese or Indian counterparts with the lowest percentile of educational attainment levels. Thus, the perception that all Asians are categorized under the model minority myth remains a problematic stereotype. Large-scale statistical studies of Asian Americans advocate disaggregating the term Asian to elucidate ethnic differences (Ng, Lee, & Pak, 2007).   Doing so would illuminate the unique and contextual variables of Asians cultures that may provide an in depth understanding of the Asian experience and the barriers they face in the academy.

This study on Filipino experiences in the academy attempted to disengage from the Asian context. According to one participant there are a set of false assumptions and mythologies that still exist around Filipinos, where eighty-five percent of the population still imagines Filipinos living in grass huts or tree houses. As an effect of these misconceptions participants from the qualitative interviews have shared a common experience of having to explain to most, (if not all) of their colleagues the context of Filipinos to include the geographical location of the Philippines, a historical background and an explanation of colonial history. The lack of recognition and the belief that Filipinos are affiliated with the model minority stereotypes continually relegates the Filipino identity as indistinguishable from other Asians. However, "it's not just about recognition or representation" reported one

faculty member, "It's about respect, understanding and appreciation within the educational context, politics and how these messages about Filipinos are acknowledged the media."

Filipinos continually struggle with the need for representation and validation specifically to research that is by and about their culture. A finding from the data suggested the need to document the Filipino lived experiences because if Filipino experiences are not documented in the United States, Filipinos do not exist.

Overall in the literature there is lack of recognition, respect and understanding of the Filipino experience. This problematic circumstance can be connected directly to the lack of understanding of the Filipino colonial history and how this oppressive past still influences whether or not research about Filipinos is published, whether or not a university curriculum reflects the Filipino history and culture, and even whether or not Filipino faculty are hired. While the very concept of post colonialism implies that in these current times the subjugation of colonialism is past, thus the present is a time after (or post) colonialism, it is evident by the absence of Filipinos and by the invisibility and aggregation of Filipinos as part of the monolithic Asian mass, that colonialism has the far reaching ability to shape the Filipino representation, respect, and understanding. Furthermore, the consequence of colonialism perpetuates the Filipino invisibility that is omnipresent in the contexts of education, politics and society.

Filipinos have been misrepresented by the model minority stereotype as educationally gifted and economically successful. As a result of this, Filipinos are not provided special considerations or benefits and are repeatedly denied access to equal opportunity and affirmative action programs, particularly in higher education, despite being underrepresented in both the student and faculty ranks (Okamura, 1998).

Conclusion Three: Cultural Messages Persist As a Colonizing Influence

Cultural Messages are a set of values and/or principles that are derived from Filipino popular beliefs, customs or traditions that have been handed down through the generations and which encourage and instill obedience to prescribed social ideals, such as adherence to conformity to social norms, community collectivism, and filial piety. Additionally, the data suggest and observation towards benevolence, cordiality and diplomacy. The Filipino culture has a non-aggressive communication style that involves deference to persons of authority, elders and a reticence to speak out in a group unless the response is a value-added comment to the groups instead of a spurious remark (Johnsrud & Sadao, 1998). The result of such cultural receptivity, led to the difficulty in mining data that was more telling or explicitly based on their individual experiences, not wanting to be seen or heard for fear of retaliation.

Conversely, there are cultural message that perpetuate self-doubt and an internalized oppression or a colonial mentality (David & Nadal, 2013). A colonial mentality among Filipino Americans is defined as a specific form of internalized oppression that is "characterized by a perception of ethnic or cultural inferiority" that "involves an automatic and uncritical rejection of anything Filipino and an automatic and uncritical preference for anything American" (David & Okazaki, 2006a, p. 241). To reject anything inherently Filipino and accept anything American intrinsically situates Filipinos in a state of deficiency. The burden for Filipinos is to overcome an internalized oppression is problematic as no empirical studies forward a framework to facilitate these deficiencies. Freire's (1970) idea of conscientization is a process of internal awareness that promotes examination, reflection, and analysis on significant life issues that results a perspective that empowers and compels an action through larger societal structures and or oppressive forces. The question is whether

this mode of thinking is outdated or no longer relevant since we are seemingly in a postcolonial society.

Conclusion Four: Adult Learning Occurred Through the Experiences of Filipino Faculty

The nature of the learning of the Filipino faculty in this study was incidental and transformational in nature. Their incidental and transformational learning often involved concretizing the information that they gained during a difficult situation. For example, several of the faculty had their writing abilities and styles questioned as regards its significance or scholastic content; some Filipino faculty were challenged by their students about their position or place in the academy. What the faculty in this study gleaned from these incidents are examples of their incidental learning. In a few cases the faculty made immediate changes based on what they inferred from the experience. In other cases, particularly where the faculty underwent hostility, or a disorienting dilemma, the learning often resulted in the faculty member changing their perspective. Furthermore, in some instances the disorienting dilemma not only transformed their personal perspective on their places in the academy, but also altered the way some of the Filipino faculty felt about their workplace, moving from seeing the academy as a fair and democratic environment to seeing it as a more typical workplace. Such a transformation in perspective on their viewpoint regarding the academy can be directly connected to a post colonial assessment, which helped them to establish a mindset that they needed to exist in opposition within the academic colonial space. Moreover, their postcolonial framework oftentimes facilitated their embracing and celebration of their Filipino identity.

Incidental learning occurred with the participants in this study as a result of experiences and circumstances (Marsick & Watkins, 1990). In this study, Filipino American faculty faced incidental forms of learning on many different levels. In most cases, the learning occurred after encounters with faculty, administration and student interactions. As a result of these encounters, a new set of knowledge was created from these meaning-making experiences. However, not all of these experiences were deemed positive. As the literature indicates, faculty of color experience covert forms of hostility in the academy (Hune, 1998; Johnson-Bailey & Cervero, 2004; Menges & Exum, 1983). One strategy used to reduce these negative learning experiences was for the Filipino faculty to share their experiences with communities of support or networks that provided encouragement and positive feedback.

For other faculty members in this study however, their change involved an acquisition of knowledge from the disorienting dilemma, leading eventually to a shift in perspective. A disorienting dilemma is a characteristic that defines transformative learning that causes an adjustment in one's behavior and/or thinking. The transformative learning experience(s) by Filipino American faculty is a result of their involvement with the community they serve. Their participation in these community networks transforms the learners and empowers the Filipino American faculty bond that is bound together by a common struggle (Johnson-Bailey, 2006). The Filipino faculty's involvement with their community drove their interest in becoming more aware of their positions, both inside and outside of the community.

In summary, the type of learning that occurred for Filipino faculty was both incidental and transformative. Their situation of learning was heavily dependent on the environment, circumstances and context of their learning. In some instances, incidental learning became a

platform for a disorienting dilemma which shaped their learning experiences, becoming transformative in nature and resulting in a positive and affirming change. In other instances the incidental learning was a means unto itself.

Implications for Theory and Practice

This study illuminates several concepts that are relevant to the foundational theories of adult education as well as the utilization of postcolonial theory in empirical studies. Knowles (1980) forwarded the notion of andragogy as the art and science of helping adults learn to *fit* within a particular situation. The first step however, is to gain insight on such an understanding which is forwarded by in gaining an understanding which relates to Freire's (1970) idea of conscientization or the process of critical awareness of one's social reality through reflection and action. From the perspective of Filipino faculty members, their learning to successfully "fit" and persevere in the academy was mediated by successful navigation and negotiation through various interactions. Not having to fit prompts a disorienting dilemma (Mezirow, 1993). Additionally, based on the experiences of Filipino faculty members and their actions of navigation and negotiation were a result of learning from their experiences. The faculty members relearned how to negotiate within the academy. Some of the learning was incidental (Marsick & Watkins, 1990), while other learning was transformative (Mezirow, 1991), resulting in a change in their frame of reference and a realignment of their practice as an academic.

Lastly, postcolonial theory is often misconstrued as an afterthought and suggests an aftermath of colonialism (Loomba, 2005). The use of the term *post* suggests that researchers should consider to whom and what purposes are being advanced simply because the term *post* reproduces the centrality of the colonial narrative and a false reality that should be

interrogated. The prescribed adult theories were connected in a manner that provided an alternative way of thinking through processes of adult learning and adult education. This study of Filipino faculty and their experiences in the academy provided a unique perspective on how educators might reconsider how the practice of adult education and adult learning can be interrogated.

Recommendations for Future Research

Based on the findings of this study, scholarship central to the Filipino experience suggest an ongoing need to document the Filipino existence in the academy. This is especially critical given the continued approach to research on Asian Americans is aggregated into one homogenous group and silences the variations of Asian cultures. Research on disaggregated data of Asian Americans is of utmost importance in providing a space, a voice, and a unique identity to other Asian cultural groups. Additionally, research on how to dispel the model minority myth will be helpful to alleviate misconceptions on particular Asian groups. Also, given the fact there is a small, but growing Filipino academic population, their voices should be documented in a larger sample size to corroborate and augment the current findings from this study. Additionally, this particular research study may serve as a foundation to capture the experiences of other aggregated Asian groups in the academy. Additionally, qualitative research should also examine the experiences of Filipino faculty across other disciplines to compare whether their experience differ in any capacity. Lastly, a qualitative research study on how Filipinos approach and negotiate through the intersections of race, class, gender and sexual orientation in the academy using Critical Theory may provide insight on how other disparate experiences occur.

Chapter Summary

The purpose of this study was to examine the experiences of Filipino American faculty members in North American colleges and universities and to ascertain how they negotiated through societal, institutional and cultural barriers. This chapter presented three conclusions based on the findings in Chapter Five. First, the experiences of Filipino faculty in the academic setting were compounded by isolation and internal self-doubt. Second, there is an emphasis of value placed on representation and validation for Filipino faculty members in the academy. Third, cultural messages provide a dominant influence in the lives of Filipino faculty members.

This study of Filipino faculty in higher education brings forth the need to continue to pursue how the faculty studied and negotiated within the academy, focusing on matters such as mentorship, leadership and representation. Disaggregating data is of utmost importance in isolating and studying the experiences of Filipinos in an effort to provide Filipinos with a much needed space and voice in the academy.

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APPENDIX A

INTERVIEW PROTOCOL

The following interview protocol is designed to illuminate the experiences of Filipino faculty at colleges/university setting.

1. Beginning with your primary education, please describe your educational background. i.e. high school, trade school, undergraduate and graduate school.

2. As a Filipino American describe any difficulties experienced throughout your formal school whether institutional, social i.e. race, class or gender issues.

3. Can you provide an overview of your previous work history prior to entering the academia?

4. What factors influenced your decision to enter into the academy?

5. Describe your experience of tenure at your college/university.

6. Describe any institutional barriers faced during your promotion and tenure process.

7. Do you or did you have a mentor as you went through the P&T process? What was that like for you?

8. Have you had experiences mentoring Filipino faculty? Tell me about those experiences. How would you facilitate the promotion and tenure process for future Filipino faculty members?

9. What advice would you give to future Filipino faculty?

10. Is there other information you would like to mention to address the lack of Filipino faculty at colleges and universities?

11. What do you have to add that we haven't talked about?

APPENDIX B

CONSENT FORM

I, _____, agree to participate in a research study titled
"Filipino Faculty in Higher Education" conducted by Edward Joaquin, a graduate student
from the University of Georgia, ejoaquin@uga.edu under the direction of Dr. Juanita
Johnson-Bailey, a professor in the Adult Education Department, jjb@uga.edu. I understand
that my participation is voluntary. I can refuse to participate or stop taking part at any time
without giving any reason, and without any penalty or loss of benefits to which I am
otherwise entitled. I can ask to have all of the information that can be identified as mine
returned to me, removed from the research records, or destroyed.

The purpose of this qualitative study is to explore the learning experiences of Latinas leaders
who work in community development. The following research questions guide the study: 1)
what societal and institutional barriers did Filipino scholars encounter in their academic
pursuits? 2) how did Filipino scholars negotiate societal and institutional barriers? 3) in what
ways did culture impact their experience? 4) what is the nature of learning that occurred in
the academic experiences of Filipino faculty?

There are no known risks or discomforts associated with this research. If I chose to
participate in this study, I will be asked to do the following things:
- Meet with interviewer, to openly and honestly answer questions about my
  experiences during the promotion and tenure process. RESEARCHERS
  MAY CONTACT ME UP TO 10 TIMES DURING A PERIOD OF SIX (6)
  MONTHS
- Complete Demographic Questionnaire, which will take approximately 10
  minutes
- Answer questions in a FACE TO FACE, AUDIO AND/OR VIDEO
  RECORDED, interview which will last approximately 90 minutes
- AT THE TIME OF THE INTERVIEW, voluntarily provide documents
  THAT ARE RELATED TO MY RESPONSIBILITES AS A FACULTY
  MEMBER SUCH AS JOB DESCRIPTION, RECOMMENDATION
  LETTERS OR NEWSPAPER ARTICLES
- BE CONTACTED BY EMAIL OR PHONE TO CLARIFY OR FOLLOW
  UP ON MY INTERVIEW ANSWERS AT ANY TIME DURING LATE
  MAY 2012- JULY 2012. IF I CHOOSE TO FOLLOW UP WITH MY
  ANSWERS VIA PHONE, THE PHONE CALL WILL BE SCHEDULED
  TO LAST APPROXIMATELY 60 MINUTES.
- Review a summary of my interview to verify that the researchers
  understood my intended meaning. This review will take approximately
  ONE HOUR of my time.

As a participant, I will not benefit directly from this study. However, my participation will
contribute to the body of knowledge in Adult Education about the transformative learning

experience(s) of tenured Filipino faculty members. I will have an opportunity to share what I have experienced and learned in my leadership role while working in my respective institution as well as my perceptions and insights on this topic. This could better allow me to understand the lack of tenured Filipino faculty in colleges and universities.

I will be asked to choose a PSEUDONYM and this PSEUDONYM will be used to identify my interview transcripts. The researchers from the study may call me to clarify my information at any time from January 2014 to July 2014.

No individually-identifiable information about me, or provided by me during the research, will be shared with others without my written permission. My name and the name of my organization will not be used on documents related to the research; only criteria for the selection of participants will be published.

Interviews will be audio-recorded and/or video-recorded and transcribed by the researcher(s) and/or a hired transcriptionist, and they will be kept for five years, at which time will be destroyed. Names or specific affiliations will not be included in any report or publication of the study findings. Quotes used in any report of the findings will not be attributed to the participant by name or in any other way that would lead to identification of the participant or the organization.

Edward Joaquin may be reached by phone at 706-383-1066 or by e-mail at ejoaquin@uga.edu to answer any questions about the research, now or during the course of the project.

I give my permission for the researchers to audio-record my voice during my interview.
Circle one: YES / NO. Initial _____.
I give my permission for the researchers to video-record my voice during my interview.
Circle one: YES / NO. Initial _____.

I understand that I am agreeing by my signature on this form to take part in this research project and understand that I will receive a signed copy of this consent form for my records.

Edward Joaquin_____ _____
Name of ResearcherSignatureDate

_____ _____
Name of ParticipantSignatureDate

Please sign both copies, keep one and return one to the researcher.

Additional questions or problems regarding your rights as a research participant should be addressed to The Chairperson, Institutional Review Board, University of Georgia, 612 Boyd Graduate Studies Research Center, Athens, Georgia 30602-7411; Telephone (706) 542-3199; E-Mail Address IRB@uga.edu

APPENDIX C

INFORMATIONAL LETTER

June 1, 2013

Dear Sir/Madam:

     I am a graduate student under the direction of Professor Juanita Johnson-Bailey in the Adult Education, Learning and Organizational Development Program at The University of Georgia. I invite you to participate in a research study entitled "Filipino Experiences in Higher Education." The purpose of this study is to examine the lived experiences of Filipino faculty to understand how they have managed to succeed in the academy.

     This study is a qualitative research study that aims to understand the reasons for the lack of Filipino American representation in the academy given the fact that Filipino Americans are the second largest Asian community in the United States. In this study, I will conduct semistructured interviews of 6-12 Filipino American tenured professors at institutes of higher learning throughout the United States. This conversation with a purpose will allow for me to tap into the experience(s) of Filipino American tenured faculty while utilizing their value and belief frameworks, during a face-to-face interview.

     Your participation will involve a one-on-one interview discussing your experiences within your college or university. Specific to this topic, open-ended questions will be asked related to your meaning-making experiences involving your experiences or observation in the academy. The interview process should take no more than 90 minutes. Your involvement in the study is voluntary, and you may choose not to participate or to stop at any time without penalty or loss of benefits to which you are otherwise entitled. Your identity will be kept confidential. Any audio and/or video recording(s) will be transcribed, analyzed and then destroyed or modified to eliminate the possibility that you may be identified. The results of the research study may be published, and your name will not be used. In fact, the published results will be presented in summary form only. Your identity will not be associated with your responses in any published format, unless you waive this condition.

     The findings from this project will provide information on expanding the breadth and depth of knowledge in the field of adult education exclusive to Filipino American experiences in higher education. There are some minimal risks or discomforts associated with this research. They may include stress, discomfort or uneasiness having to recall experiences related to the hiring and/or tenure process. If this occurs, the data collector will suggest another topic for discussion related to education and adult learning endeavors. To ensure your rights and welfare, a third-party (spouse, significant other, relative, legal counsel etc.) may be present during the interview process. Finally, there is no compensation or incentives for this research and your participation is strictly voluntary.

If you have any questions about this research project, please feel free to call me at (706) 206-1066 or via e-mail to ejoaquin@uga.edu or my faculty sponsor, Dr. Juanita Johnson-Bailey at (706) 542-6600 or via e-mail to jjb@uga.edu. Questions or concerns about your rights as a research participant should be directed to The Chairperson, University of Georgia Institutional Review Board, 612 Boyd GSRC, Athens, Georgia 30602-7411; telephone (706) 542-3199; email address irb@uga.edu.

By completing and returning this letter in the envelope provided, you are agreeing to participate in the above described research project.

Thank you for your consideration! Please keep this letter for your records.

Sincerely,

Edward Joaquin, Ed.M.

APPENDIX D

DEMOGRAPHIC QUESTIONNAIRE

Gender
  [ ] Male
  [ ] Female

What is your age?
  [ ] 30-49
  [ ] 50-64
  [ ] 64 or older

Please specify your ethnicity
  [ ] White
  [ ] Hispanic or Latino
  [ ] Black or African American
  [ ] Native American or American Indian
  [ ] Asian/Pacific Islander
  [ ] Other

What is the highest level of education obtained by your father?
  [ ] High school
  [ ] Associate's Degree (2-year)
  [ ] Bachelor's Degree (4-year)
  [ ] Master's Degree
  [ ] Doctoral Degree
  [ ] Unknown

What is the highest level of education obtained by your mother?
  [ ] High school
  [ ] Associate's Degree (2-year)
  [ ] Bachelor's Degree (4-year)
  [ ] Master's Degree
  [ ] Doctoral Degree
  [ ] Unknown